DOCUMENT RESUME

ED 055 697	RC 005 630

AUTHOR	Borrego, John G.; And Others
TITLE	A Study of New Mexico Migrant Agricultural Workers.
INSTITUTION	Design and Planning Assistance Center, Albuquerque, N. Mex.
PUB DATE	Aug 71
NOTE	75p.
AVAILABLE FROM	Design and Planning Assistance Center, 2414 Central Avenue S.E., Albuquerque, New Mexico 87106 (free while supply lasts)
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	*Agricultural Laborers; *American Indians; Cultural Factors; Economically Disadvantaged; Educationally Disadvantaged; Federal Programs; Health; Living Standards; *Mexican Americans; *Migrant Problems; *Migrants; Rural Areas; State Agencies; State Programs; Urban Immigration
IDENTIFIERS	New Mexico

ABSTRACT

The intent of this report, as stated, is to bring about an awareness of the kinds of problems faced by migrant agricultural workers (Mexican Americans and Navajos), by farmers, and by agencies offering services to these migrants in New Mexico. An overview of the national and state migrant situation is presented, as well as case studies of various New Mexico counties, a discussion of the overall lifestyles of the Mexican American of northern New Mexico and the Navajos on the reservation, economies of the 2 groups, and the role of technology and mechanization. Agency services are described in terms of such areas as housing conditions, health and sanitation, education, economic conditions, social services, labor management and crew leaders, and transportation. Migrant problems discussed include wages (annual average wage of $922); child labor (25% of the migrant work force are under age 16); education (average grade level was 8.6 in 1967, with 17% of these being functionally illiterate); health (per capita health expenditure in 1967 was $12 compared to $200 for the total population); inadequate housing; and benefits (exclusion of unemployment insurance, Social Security, and Workmen's Compensation). State resources, a listing of state agencies, and a bibliography are appended. (JB)

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A STUDY OF NEW MEXICO MIGRANT AGRICULTURAL WORKERS

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RECEIVED
OCT 8 1971
NMSU
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published August 1971

prepared by the

DESIGN AND PLANNING
ASSISTANCE CENTER
2414 Central Ave. S.E.
Albuquerque, New Mexico 87106

project team

John G. Borrego
Gerald Smith de Gutierrez
Marsha Verploegh

acknowledgments

We are grateful to Mr. Joe Cowles of Cold Type Services of New Mexico for his assistance in preparing the report and Mr. Jose Yguado of Yguado Associates for printing this report.

additional copies of the report may be obtained from the Design and Planning Assistance Center.

RC 005630

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Statement of Purpose

The need for research into the area of migrant agricultural workers has been brought about as a result of the important role which the migrant agricultural workers have played in the overall development of our national economy. For years, Federal, State and private agencies in the Southwestern region of the United States have been concerned with the plight of the migrant worker. Consequently, many of these states have been developing programs to meet the complex needs of this segment of the population.

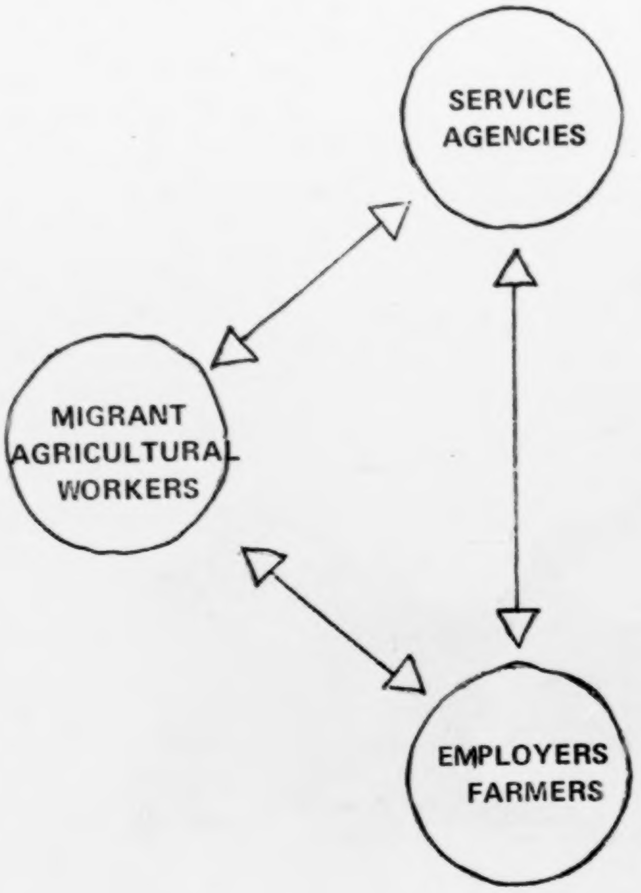
The State of New Mexico has also been concerned with developing programs to meet the needs of the migrant population, but unfortunately, there has been a lack of interagency coordination; that is to say that programs do exist to meet some of the socio-economic, cultural, and educational needs of migrant agricultural workers; however, these agencies operate quasi-independently of each other, and are therefore somewhat limited to their own particular fields of interest, whether it be health, education, housing or other related areas.

The intent of this report is to bring about an awareness of the kinds of problems faced by migrant agricultural workers, by farmers and by agencies offering services to these migrants in the State of New Mexico. To fully understand the complexity of the migrant agricultural situation, it is necessary to understand what is happening both nationally and regionally and to use this as a basis in understanding what is happening within the State of New Mexico.

An attempt will be made to document the kinds of services offered by agencies dealing with such areas as:

- a. housing conditions
- b. health and sanitation
- c. migrant education
- d. economic conditions
- e. social services
- f. labor management/crew leaders
- g. transportation

Hopefully, this will serve as a resource not only for (1) agencies presently working with migrants, but for (2) farmers and growers working directly with these workers, and (3) the migrants themselves. Primarily, it is an attempt to define the interrelationships between these three groups.



The structure of this report is organized in the following manner:

A. New Mexico case studies—an attempt to identify existing resources in the state which affect directly or indirectly the migrant agricultural worker.

B. Summary of overall migrant conditions in the state, including:

1. Analysis of current programs affecting migrant workers.

2. A section on the role of technology, particularly the implications of increasing mechanization and the possible consequences for the migrants; e.g., rural-to-urban migration.

Rural-to-Urban Migration

We feel that the Migrant Agricultural Worker is part of a disinfranchised group which has resulted from many forces, the main one being the urbanization process—the concentration of centers of production and distribution. A subsystem of urbanization is urban migration.

The process of rural to urban migration "includes on one hand the entire complex of interrelated factors—social, economic, political—that define the rural areas and influence the decision to leave, and on the other hand, the complex of factors in the urban area that define the city and influence the immigrant's adjustment to and future in the city.

Before a rural resident undertakes to relocate himself or his family to an urban area, he must first be aware of the existence of a problem, a lack, or a condition in the rural area that has a negative effect on him or that makes him feel uncomfortable. In other words he must feel a need for a change in circumstances. Second, he must feel that leaving the rural area offers some hope of meeting this need. Third, he must feel that leaving the rural area is a choice that is both realistic and available to him. Fourth, he must feel that an urban area (rather than another rural area) will offer greater opportunities for the change in circumstances that is required or desired. (Assimilation of Migrants into Urban Centers, Rural Growth in the U.S.A., Donald Schon, O.S.T.I

Within this context we find several options for the rural person leaving his home base:

(1) The agricultural migrant exists because he was unable to make the transition from rural areas to urban centers because of inadequate education, skills, capital, etc. The rural person is "pushed" from the rural areas because of lack of opportunity, but not "pulled" by the opportunities within the urban center.

(2) Another option open to the rural person and the migrant agricultural worker is the urban center's barrio which he hopes will lead to eventual assimilation into the urban center's social and economic system. This choice is of course possible if he has adequate skills, education, but limited capital.

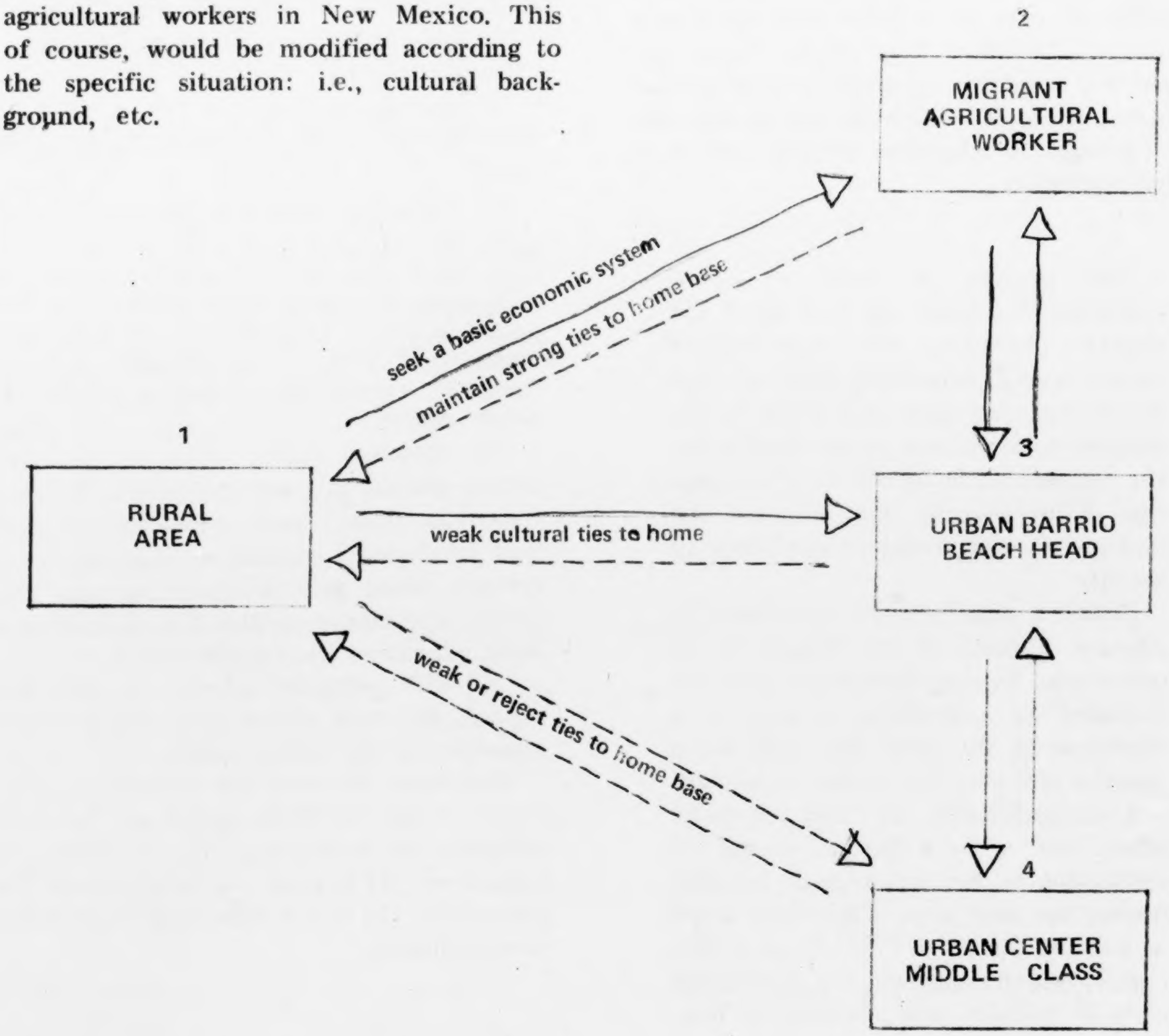
(3) With adequate education, skills and capital, the rural person may find an easier transition to the urban center.

Movement between alternatives 1-4, presented in the following model, are based on adequacy or inadequacy of: (1) skills, (2) Education, (3) Capital, (4) Employment Opportunities, (5) Social Services & (6) Environmental Quality.

	SKILLS		EDUCATION	CAPITAL	EMPLOYMT OPPORT.		SOCIAL SERVICES	ENVIRONMENT QUALITY
	Ag.	Urb.			Ag.	Urb.		
MIGRANT	+	−	−	−	+	−	−	−
URBAN BARRIO	−	+	+	−	−	+	+	−
URBAN MIDDLE CLASS	−	+	+	+	−	+	+	+

3/3

By understanding this overall process we can identify the context of the migrant agricultural workers in New Mexico. This of course, would be modified according to the specific situation: i.e., cultural background, etc.


2
MIGRANT AGRICULTURAL WORKER
seek a basic economic system
maintain strong ties to home base
1
RURAL AREA
3
URBAN BARRIO BEACH HEAD
weak cultural ties to home
weak or reject ties to home base
4
URBAN CENTER MIDDLE CLASS

1. Rural: village, pueblo, reservation (rural lower class)

Have: attachment of family and land.

Have Not: Stable economy, adequate skills, health, education and social services.

Result: Out-Migration.

2. Migrant Agricultural Worker: Rural Lower Class.

Have: pieced together an economy.

Have Note: Adequate social services. May, in fact be worse than rural areas (Lack welfare services)

Result: Choose work where there is easy access—no skills required. Maintain strong cultural ties.

3. Urban Barrio: Beach Head: Urban lower Class—medium cultural ties.

Have: Access to more stable work and services.

Have Not: Not as well off economically as the rest of the middle class urban society.

Result: Select location with work, cheap housing and good access to central services.

4. Urban Center: Urban Working or Middle Class—reject cultural ties.

Have: Economic stability and good access to services—quality environment. The myth of the urban middle class is breaking apart—many see value in maintaining options—pluralism.

A discussion of the rural villages, pueblos, and reservations is contained within this report entitled "Lifestyles." Discussed is the overall lifestyle of the Mexican American or Spanish American of Northern New Mexico, and the Navajo on the Reservation, including their cultural traditions such as folk beliefs, social and economic status.

The entire study has focused on the plight of the Migrant worker particularly in the State of New Mexico, discussing their socio-economic situation

A discussion of the Urban Barrio is also contained within the report in the section entitled "Socio-Political Implications" where we indicate sources which describe what has happened to rural residents migrating into the Urban Barrio-Beachhead.

The Urban Center-Middle Class transition seldom occurs as it is very difficult to attain for rural residents because of inadequate education, skills, and capital. In many instances this transition is a goal to be attained, and not so much a reality.

The causes for rural residents moving into the migrant agricultural stream has been brought about by social and economic necessity, rather than by individual choice. Due to lack of employment in rural areas and lack of adequate services, the migrant worker seeks a better life by migrating. In many instances migrants become disenchanted with agricultural work and permanently return to their home bases. This can be a result of their strong cultural and social ties to their rural lifestyle.

In other cases, rural residents migrate into the Urban Centers with rising expectations of obtaining adequate jobs and available services. Once in the Urban Barrio situation, they realize that jobs are not available and they must make a decision as to whether or not they should return to their rural lifestyle or seek welfare assistance. Again, this could result possibly because of their strong social and cultural ties to their rural lifestyle.

Alternative Strategies

What choices do we provide to the person who wishes to stay in a rural area; what choices are available to the person who chooses the urban center? Presently the choices to the rural resident are very limited.

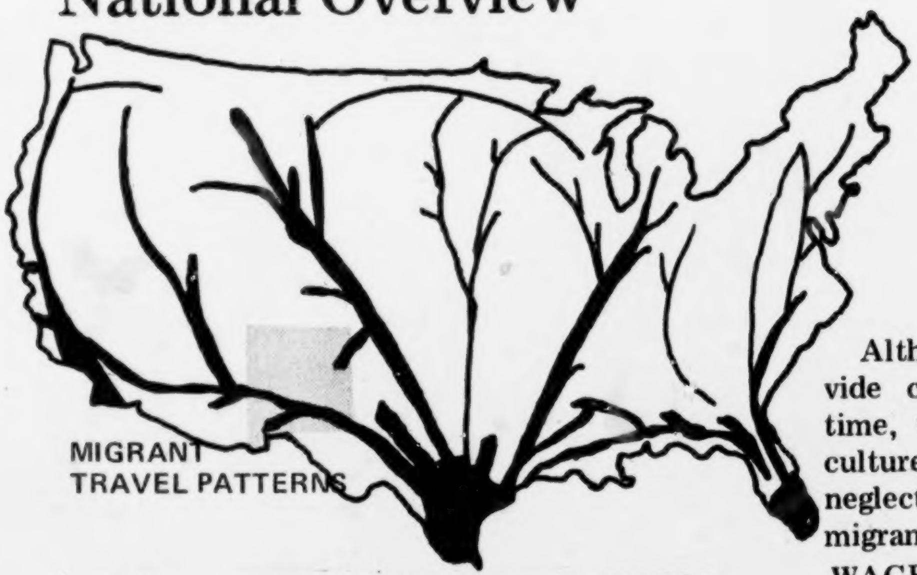
> For several generations the "traditional" or "natural state" process of rural-to-urban migration has been immensely effective in moving the rural poor to cities. But the process is relatively and increasingly ineffective in alleviating the poverty of the migrants or in utilizing their manpower potential. Yet, rural-to-urban migration will undoubtedly continue, due to further and predictable displacement of farm workers and the inability to provide in rural areas enough nonfarm jobs at appropriate skill and income levels to meet the demand...for those who will migrate, then, the critical programmatic problem is how to intervene most effectively in the "control" or "natural" process of rural-to-urban migration in order to increase the probability that the migration will, in fact, result in relief of poverty and new and improved opportunities for productive employment....(Rural Poverty in the U.S., p. 280.)

This preliminary study—Part I has attempted to outline the migrant agricultural workers' situation within New Mexico. The report is still a preliminary, and we are encouraging any and all criticism and com ments. Part II will focus on exploring alternative strategies for expanding the opportunities open to the disinfranchised people in New Mexico—many existing programs appear to be oriented towards symptoms, future strategies must focus on causes as well.

The following table attempts to outline possible strategies which could be undertaken and their primary focus, whether they are oriented toward cause or symptoms. This is being proposed as a way of limiting our research in Phase II to those alternatives which seem to strongly respond to the root causes of the disinfranchised in our society (i.e., migrant agricultural workers, barrio residents). In Phase II of this study we will focus on alternatives 2, 4 and 6, as they appear to respond to the causes of the problems (as opposed to treating of symptoms as most present efforts by agencies in New Mexico.

Alternative	Relationship	Focus	Dealing with Causes	Dealing with Symptoms
1	R M UB UC	Urban Center—little attention to cause/ symptoms	0	–
2	R M UB UC	Concentrate on Rural and Urban Center. Omit transition areas	+	–
3	R M UB UC	Concentrate on Rural and urban areas (barrios)	0	0
4	R M UB UC	Concentrate on Rural barrio and urban centers	+	0
5	R M UB UC	Concentrate on Rural/ migrant and urban barrio. The urban community can take care of itself.	0	+
6	R M UB UC	An all-out attack on all fronts. Hasn't worked in the past.	+	+
7	R M UB UC	Focus on rural conditions	0	–
8	R M UB UC	Focus on Barrio and migrant agricultural situation.	–	+

National Overview



MIGRANT TRAVEL PATTERNS

Each year in the U.S. over 1,400,000 people, including laborers and their families, migrate out of their home bases into agricultural areas to perform seasonal farm work that is so vital in our growing society. Most of these laborers are employed in areas which require many workers for short periods of time, when the local supply of workers is not enough to meet seasonal demands. In 1968, migratory workers performed more than nine percent of the farm work in the U.S., working in 46 states. They work mainly with fruits and vegetables, but also in many other crops and types of labor.

The three basic migratory patterns of seasonal agricultural workers are as follows:

1. The main stream, beginning in the lower border of Texas, flows north and west, covering most of the Central, Mountain and Pacific Coast states. This stream consists mostly of Mexican-Americans working in the harvesting of fruits and vegetables, sugar beets and cotton.

2. Workers from Florida and southeastern states working in citrus and winter vegetables, and going northward during the spring and summer. Negroes make up the larger part of this stream.

3. Workers going north from Southern California, made up primarily of Mexican Americans.

Migrant farm workers vary in their work routes followed from year to year. But nearly all work a week here—a week there with much searching for work and commuting in between.

Most all of these people migrate out of necessity. Local farm work available is limited and migratory work often offers higher wages.

Although migrant agricultural workers provide crucially needed labor during harvest time, thus playing a vital part in U.S. agriculture, they have been almost totally neglected by society. Problems faced by migrants include:

WAGES

Migrant agricultural workers represent one of the lowest paid income groups in the nation with an annual average wage of $922.

CHILD LABOR

Approximately 1/4 of the total farm worker force or about 800,000 paid farm workers are under age 16.

EDUCATION

The average grade level for migrants in 1967 was 8.6, 17 percent of these being functionally illiterate.

HEALTH

Despite the Migrant Health Act of 1962, the average per capita health expenditure in 1967 in program benefits for the migrants was only $12.00, as compared with $200.00 for the total population and $170.15 for the Indian population.

HOUSING

In very few cases does housing for migrants meet minimum health and sanitation standards. In most cases they are old and used for up to six months per year by several different families.

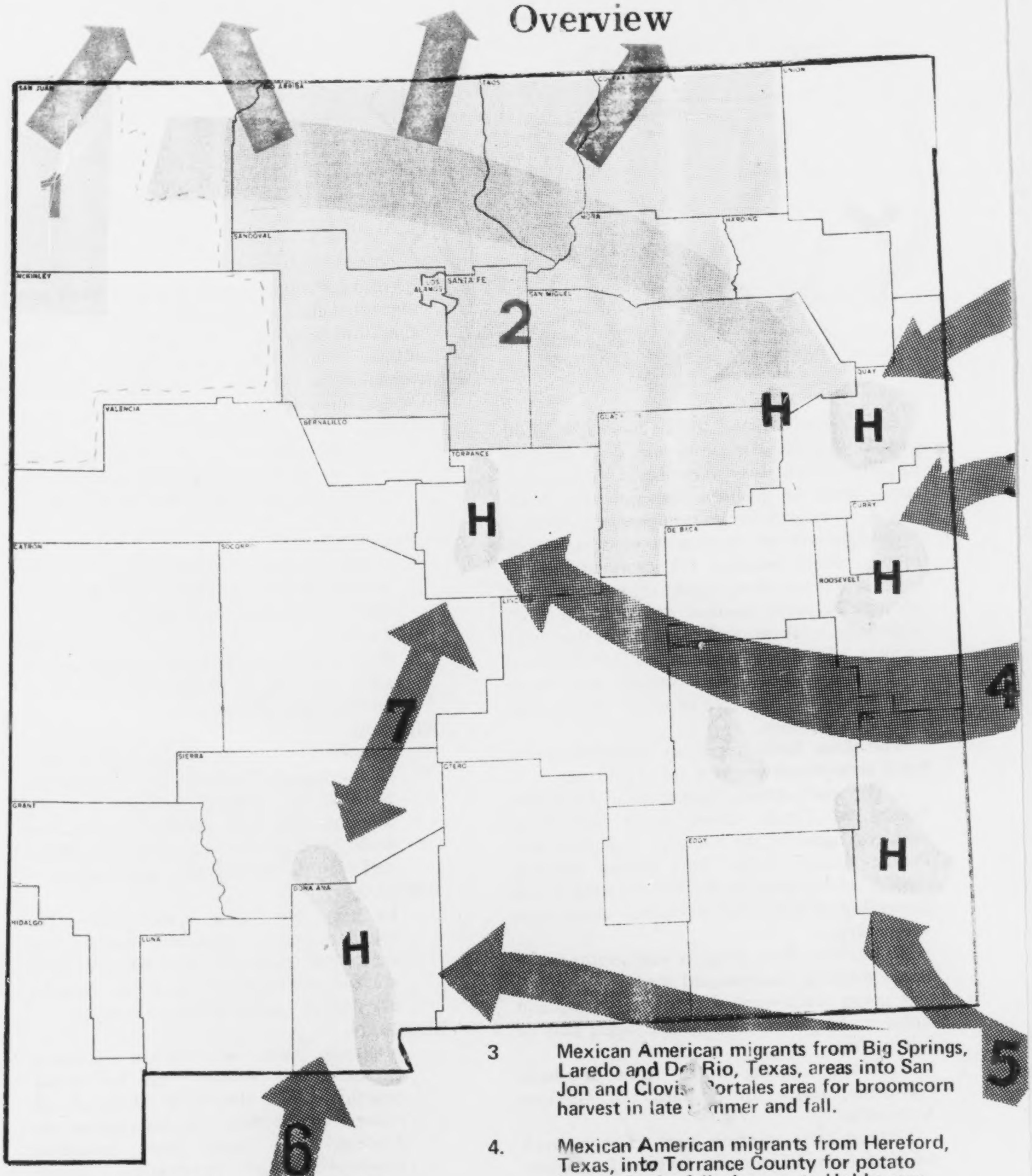
BENEFITS

Migrants have been either expressly excluded or written out in actual practice, from almost all conventional citizen and worker benefits enacted by Federal and State law, including unemployment insurance, Social Security, Workmen's Compensation, wage payment and collection laws.

LABOR MANAGEMENT

Attempts to organize labor unions among migrant agricultural laborers is becoming more and more apparent.

Regional and State Overview


SAN JUAN
RIO ARRIBA
TAOS
COLFAX
UNION
1
SANDOVAL
MORA
HARDING
MCKINLEY
LOS ALAMOS
SANTA FE
SAN MIGUEL
2
QUAY
VALENCIA
BERNALILLO
H
H
TORRANCE
H
CURRY
DE BACA
CATRON
SOCORRO
ROOSEVELT
H
LINCOLN
4
7
SIERRA
OTERO
GRANT
EDDY
H
DONA ANA
HIDALGO
LUNA
H
5
6

H Areas where crops are harvested

I Navajo Reservation migration into Quay County area for broomcorn harvest in the late summer and fall. Also many Navajo migrate out of state into the Colo., Idaho, etc. area during the summer months.

2 Home base migrants, mostly Spanish American who migrate out of state, particularly into the San Luis Valley in Colorado, for from 6 weeks to 6 months out of the year.

3 Mexican American migrants from Big Springs, Laredo and Del Rio, Texas, areas into San Jon and Clovis-Portales area for broomcorn harvest in late summer and fall.

4. Mexican American migrants from Hereford, Texas, into Torrance County for potato harvest in the fall, then on to Hobbs area for late fall potato harvest.

5 Mexican American migration from Raymondsville, Texas area into Dona Ana County for cotton, onions, alfalfa and lettuce harvests, and into Lea County for potato harvest.

6 Mexican Nationals, Green Cards, illegal entries, coming into Dona Ana County for summer harvest, some going farther north into Torrance, Quay conties, etc.

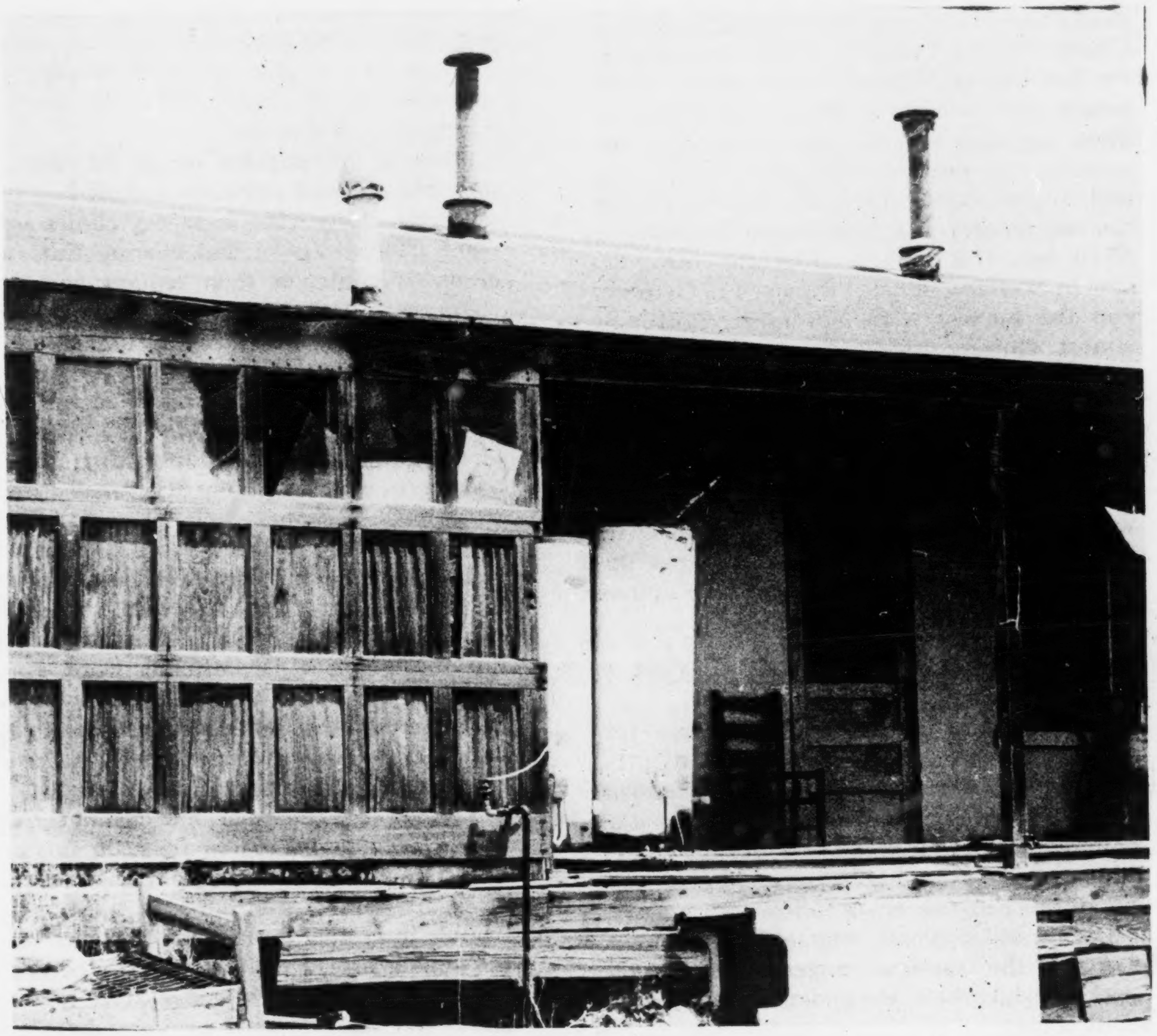
7 Filipino lettuce cutters.

The majority of seasonal agricultural labor in the state is performed by laborers coming into New Mexico from surrounding states, particularly Texas, and thus playing a major role in its agricultural development. Navajo laborers migrate within the state as well as into surrounding states for employment. Other groups of workers whose home base is in northern New Mexico migrate out of the state into Colorado, Utah, Arizona, California, etc. for work.

An attempt to describe the kinds of programs affecting migrants within the state will be made in the following case studies. The purpose of these case studies is to illustrate our findings on the effectiveness of these programs and to define the relationships between migrants, farmer-growers and the agencies working with them.

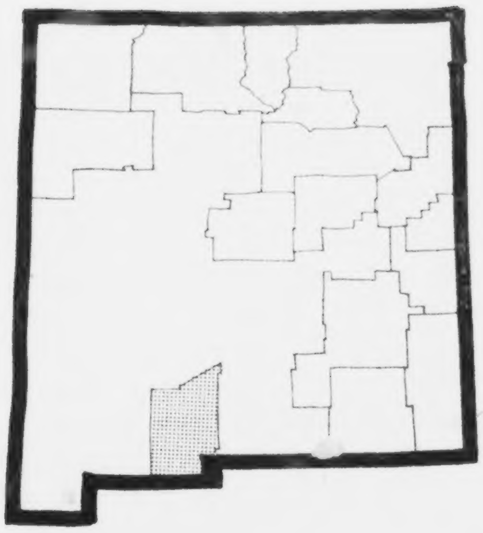
A. Methodology

The following information contained in these case studies was obtained by traveling around the State of New Mexico visiting each of the six major areas of migrant concentration. The project itself was initiated in September of 1970 through the Design and Planning Assistance Center at the University of New Mexico. The majority of interviews were with agencies serving migrants. For example, the New Mexico Department of Health and Social Services, State Department of Migrant Education, Employment Security Commission and the University of New Mexico. Many interviews were also held with the migrants themselves, and with farmers and crew leaders. Much information was also obtained through correspondence with various agencies and individuals concerned about the migrant agricultural worker.



B. Case Studies

Dona Ana County
Las Cruces



The major concentration of migrant workers in New Mexico is in the Las Cruces area, and composed of Mexican Americans migrating principally from the Raymondsville, Texas area. Another segment of this population includes Green Card holders from Mexico and a number of illegal entries. The approximate yearly number of migrants working in the Las Cruces—Mesilla Valley, is 3,000, according to the Las Cruces Migrant Health Office. These people start coming in as early as February. Their numbers steadily increase through the months, the peak months being June, July and August during the onion harvest. During the onion harvest, pickers receive 25 cents per 55-lb. bag. The thinning of hybrid cotton begins in May and June. It is picked in October, and the harvest is in November. Cotton is almost entirely mechanized, approximately 40 percent being thinned and blocked by machine. However, due to such rough handling by these machines, migrants are still in demand for proper handling of cotton. And, in many cases, because of the shortage of workers, growers are forced to use machines. During the fall and early winter months, the lettuce harvest takes place with Filipinos principally providing the labor.

Health and Sanitation

The principal source of health care for the migrants in the Las Cruces area is provided by the Migrant Health Ministry, funded by the department of Health, Education and Welfare, and located in the office of the Home Education Livelihood Program. The objectives of this program are as follows:

Locate and visit each migrant home.

Assist the seasonal migrant agricultural workers and their dependents in securing medical care.

Set up medical clinics and nursing conferences that are accessible to the migrant workers and their families.

Aid in securing housing for the migrant workers and their dependents that is conducive to healthful living.

Hold educational programs in conjunction with the evening clinics.

Work out a plan to store surplus commodities to be issued when the need for emergency food arises.

During the migrant season of 1969, 491 migrants received physicals and medical treatment by a physician in 13 day clinics and 10 night clinics. Vision and hearing tests were given to adults at their request and to all children in day care centers. A local optometrist gave eye examinations to 15 migrants—14 were fitted with glasses. Other services provided locally were emergency dental care, pre-natals and deliveries and emergency hospital care. Other agencies providing financial assistance were the New Mexico division of Vocational Rehabilitation Service and the Crippled Children Services.

The nursing staff included three registered nurses, two nurse aids, a medical student and two high school graduates. Sanitarians from the local Health Department work closely with the project. Through combined efforts of the sanitarians, the farmers and the migrant families, the mosquitoes and flies were held to a low count in the migrant campsites.

For the first time, portable chemical toilets were placed in the onion fields in this area. The farmer who used the portable toilets in his fields stated that he was having some trouble in getting the migrant workers to use the toilets provided them, but by the end of the season other crew leaders were inquiring about the same type of accommodations for their workers.

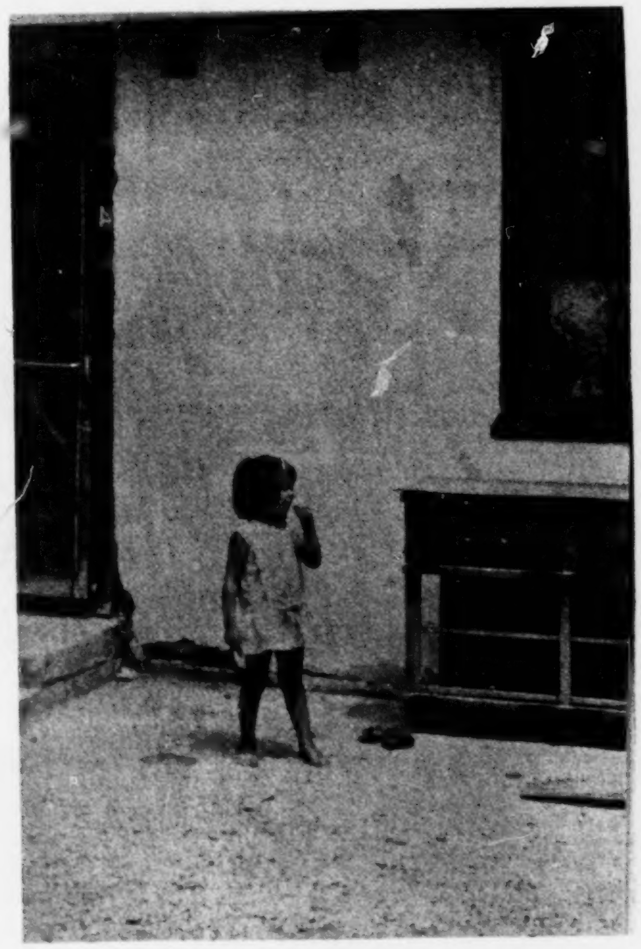
Although these programs are in existence, there are still many problems with reaching those migrants who do not go to the Migrant Health program for aide, and with sanitation. Migrant Health claimed to have reached about half of the migrants coming into the area in 1969, or about 1,500 out of the total migrant population of about 3,000.

Education

Due to lack of information in time for publication of this report, we are unable to supply the education section for Dona Ana County.

Housing

According to a migrant health worker, housing conditions for migrants in Dona Ana County depend largely on the crew leader. Occasionally, there is one who will pay half of the rent and the farmer the other half. But these are few, and those who do exist concentrate on obtaining the cheapest rent possible. Usually, the farmer provides housing for his workers. In many of these cases, the housing is so bad that he charges no rent, and often does not know who or how many are living in it. Farmers have no desire to spend money for better housing, even if they are financially able, for it would mean more problems and money for upkeep and maintenance. In cases where the crew leader finds housing for his crew, many migrants complain that the best housing goes to his relatives.

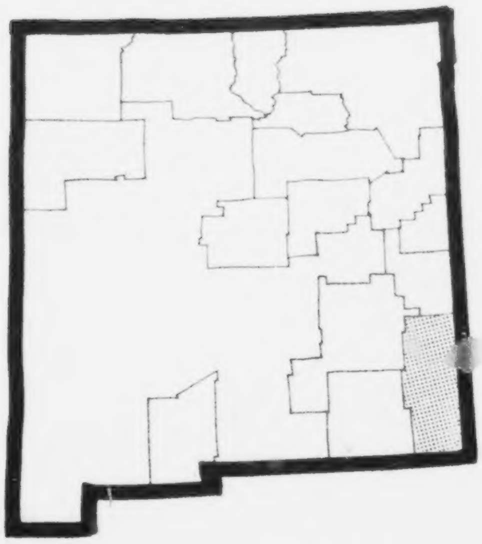


The best provided housing for migrants coming into the area is that of the lettuce cutters. This group, comprised mainly of Filipinos, is now organized and not only has its own apartment complex in town, but also gets better wages. The primary problem in finding migrant housing in the city of Las Cruces lies in the fact that the majority of in-town housing is occupied by students. Student housing is in great demand in Las Cruces. All of the really good housing in town that could be used for migrants is rented to students. In one case, several families who had only one more month to work there were turned out in September of 1969 to allow for students who would stay for nine months to move in.

Because of the housing shortage in town, many migrants resort to obtaining housing outside the city where less desirable conditions exist. The deplorable conditions in these more rural areas and the migrant's reaction to these conditions are illustrated by such examples as pig sties located near the housing, food and dog dung left on the floor, deteriorating walls, unsanitary privies, etc. Migrants are beginning to protest these conditions and in some cases are moving out in search of better quality housing.

Social Services

An added resource to the migrant is the Food Stamp program, administered by the County Welfare Office. Again, there are problems for the migrants in getting food stamps due to the fact that mobility and fluctuating incomes make it difficult to qualify. Residency requirements in the State of New Mexico have been changed so that the migrants are not required to be residents in the state for one year, however, thereby allowing more migrants to become eligible for assistance. If the need arises, Migrant Health will refer migrants to whatever social service agency is needed.

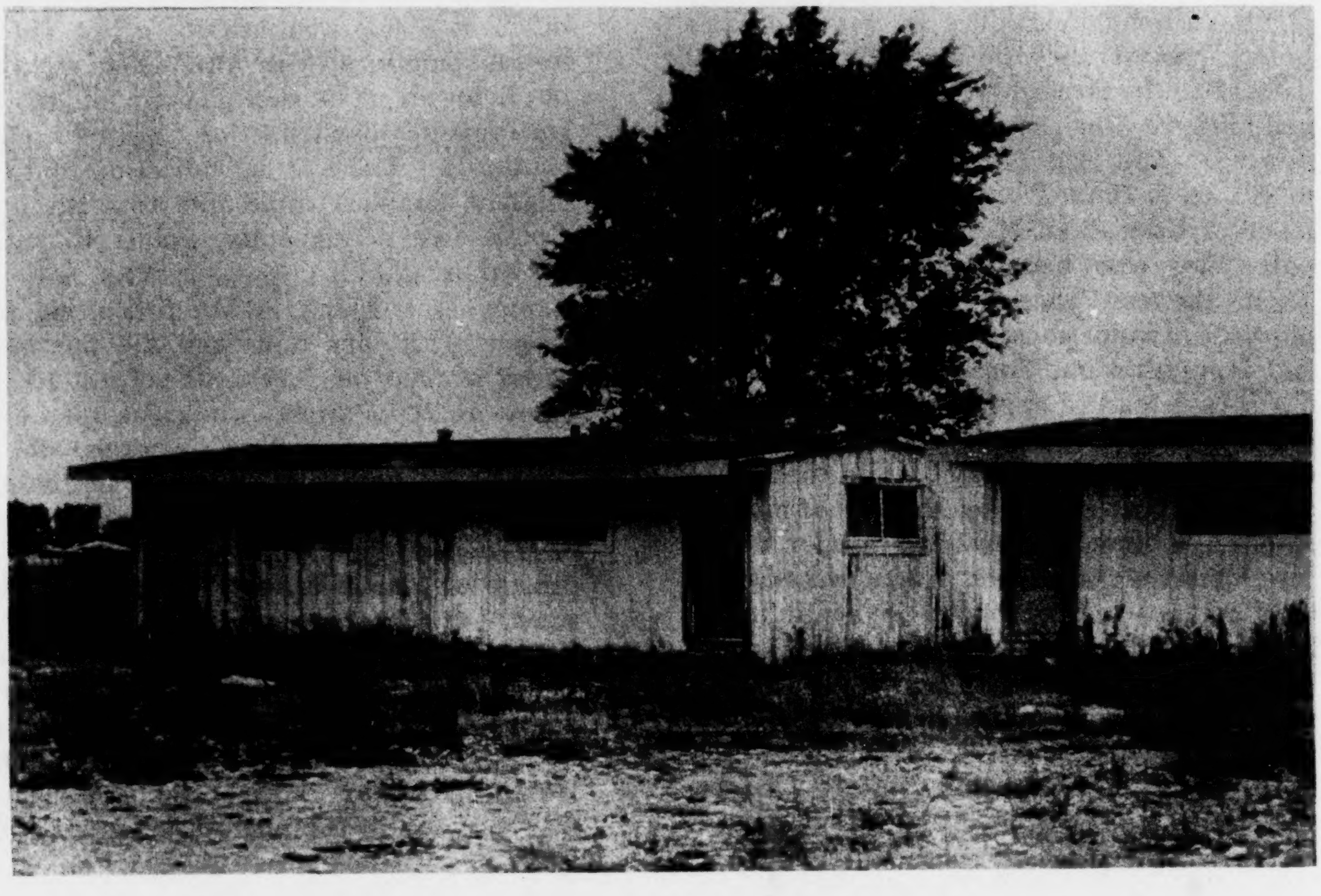


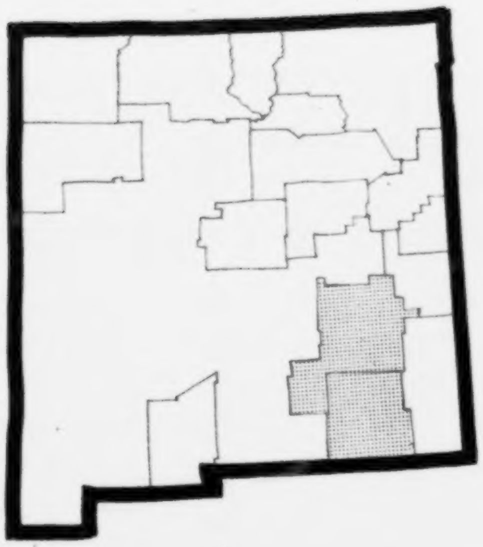
Lea County
Hobbs—Lovington

Another segment of migrant workers from Raymondsville, Texas and some coming from Uvalde and Hereford, Texas, work within the Hobbs, New Mexico area. There are an estimated 150 workers, most of whom are employed by AGRO Industries. About 75 of these work in the processing of potatoes—the other 75 work in the fields. There are three principal harvest seasons in Hobbs; (1) spring, March and April work which includes initial harvesting, processing and reseeding, (2) summer, and (3) fall, or the beginning of September, through November and December. In the potato harvesting, migrants are employed for manual work and to run the machines. Others are truck drivers who transport the potatoes from the fields to the processing plant. Although machines are much used in potato harvest, they do a certain amount of damage to the potato, thus making the careful handling of the laborers still needed for picking. The Title I Migrant Health program in Hobbs is funded under the State Department of Education. Migrant children are the only ones who benefit from this program. Their services consist mainly of general physical examinations, dental care, if needed, and immunization. The migrant health nurse has a case load of approximately 60 migrant children. She is actually the only person involved with migrant health within the Hobbs area. The most accute health need of migrant children is that of receiving proper dental care. Referrals are made when necessary to local dentists and doctors by the health nurse. Migrant children are provided with free school lunches. Home visits vary according to need and time. Administrative work accounts for much of the time spent with the migrant program. The philosophy of the Title I education program is that once the migrant child is provided with an adequate education, he will then realize that the life of a migrant farm worker is not adequate and that in order to maintain a livelihood, he must become educated. A Headstart program is available for children in the area, although not many migrant children participate. They are in need of a day care center for migrant children. One migrant child has been placed in a local trade school. Until 1969, migrant housing consisted of abandoned World War II barracks. These have now been torn down. Consequently, migrants must obtain housing within the city of Hobbs. Three housing units are provided by AGRO Industries, occupied by the crew leader's family. There is a definite need for adequate housing as migrants are having a great deal of difficulty in securing in-town homes. According to one crew leader, an estimated 75 percent of the migrants live in substandard houses in Hobbs. Migrant families living in these houses are having to pay as much as $80 per month for a two-bedroom house sometimes with from six to eight people living in it. Several migrant families have indicated dissatisfaction with negligent landlords. There is an indication that some migrant families would like to settle in the Hobbs area permanently. Some also qualify for HUD low-cost housing. The best paid employees working in the processing plant receive $2.10 per hour and the number of hours worked per week varies from 40 to as many as 70-75 hours when the market demands. Presently, these workers do not receive overtime pay. Workers in the field receive approximately $1.30 to $1.50 per hour. According to these figures, the worker in the processing plant receives $84.00 for a 40-hour week. On the other hand, the worker in the field receives $56.00 for a 40-hour week. These figures, however, are based on a 40-hour week which, as mentioned before, fluctuates. There is a food stamp program in Hobbs. However, due to eligibility requirements, many of the migrants cannot qualify.

The principal agricultural products of the Lovington area are cotton, grain sorghum and onions. Again, most of the migrants in the area come from Raymondsville and Hereford, Texas. Approximately 200-300 migrant children are served by the Title I educational program. In 1969, the budget for the Title I program was $15,000. In 1970 it has been reduced to $6,000 which, according to the educational coordinator is not adequate to meet the education needs of migrant children. Limited health care is also provided through this program.

Housing for the majority of Lovington area migrants is sub-standard. The better quality migrant housing is provided by Japanese farmers in outlying farms. Some low-cost Federal housing does exist, but few are occupied by migrants. Generally, the farm worker receives $60-$70 per month with housing sometimes provided. Employment opportunities do exist for migrants during the off-season in general labor such as cement construction and in the [illegible] fields. Other resources available to migrants include the Food Stamp program, Headstart, County Health Department and the Local school system.





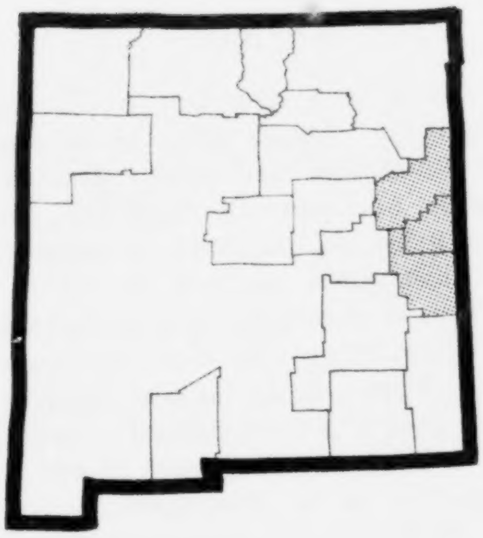
Eddy and Chavez Counties Roswell Area

Another segment of the migrant population in New Mexico can be found in the Roswell Hagerman, Artesia and Carlsbad area. Again, Title I Migrant Education programs do exist, plus a number of day care centers provided by the Home Education Livelihood Program, a program which coordinates projects under Title III-B of the Economic Opportunity Act, and Community Action Programs operating under Title II-A of this Act.

Changes in farming methods adopted during the past ten years have cut down the utilization of migrant agricultural workers as such in this area. At one time there were considerable numbers of crews who came here each fall from southwest Texas—with a few from Eddy, Roosevelt and De Baca Counties in New Mexico—for from two to three months of employment in the cotton harvest. The rapid increase of mechanization, however, now virtually 100 percent in the cotton harvest, has made hand picking obsolete. Hay harvesting has also become completely mechanized; one man now does the work of a former crew of six to eight men. The only activity in which agricultural workers are still employed is cotton weeding in the summer months; and this number is decreasing each year due to the expanding use of chemical weed control. The small number of cotton weeding crews, no more than ten or twelve, with usually six to ten workers in each crew--commute daily from Roswell, Dexter and Hagerman; none migrate here from other New Mexico counties, or from other states.

While mechanization has almost eliminated the need for hand laborers on farms in this area, it has increased the demand for the higher skilled type of workers to operate the cotton pickers, automatic hay balers, high-powered tractors with hydraulically-operated attachments and other farm equipment, and to handle the modern-type irrigation methods. A worker with these skills is assured of year-round farm employment at a reasonably good salary, with modern housing, utilities and other prerequisites furnished at no charge. Undoubtedly, many former migrant farm workers are now employed in these more desirable type jobs.

Eddy County, also with a considerable amount of agriculture, primarily cotton and alfalfa, with some grain crops, also has questions as to classification of their workers as migrant laborers. Alfalfa and the grains are harvested almost exclusively by machines. There was a considerable migrant labor force here, but at present, the migrant laborers are extremely few. That part of the crop which is hand-picked is done mostly by local people. With the loss of the Bracero program, most of the cotton is also machine-picked.



Roosevelt—Curry—Quay Counties

An approximate 1,380-1,500 migrants work within the counties of Roosevelt (Portales), Curry (Clovis) and Quay (San Jon) counties. About 2/3 of these are Mexican-American migrants who come from Hereford, Big Springs, Laredo and Del Rio, Texas. The remaining migrants are from the Navajo Reservation, and principally work in the San Jon area. The average stay of these migrants is about 13 weeks, from September through November. The primary crop necessitating employment of migrant laborers in the area is broomcorn.

New Mexico Migrant Health Project, District 10, provides the major source of health care for migrants in this area. The objectives of the project are as follows:

Improving housing and other environmental health conditions in the labor camps.
Providing certain preventive health services through expanded public health nursing attention and care.
Providing health education.
Providing for medical care by private physician on a fee for service basis
Providing for X-rays and laboratory services.
Providing drugs prescribed by physicians.
Providing hospitalization through the U.S. Public Health Service, Indian Division.
Issuing permits to approved camps.

Medical care offered includes well-baby clinics and family planning clinics. Personnel included in the project include physicians and dentists, nurses, health aides (bilingual) and volunteers.

The most common illnesses found in the area include:

Diarrheal Disease	32
Pediculosis	369
Endocrine, nutritional and metabolic diseases	31
Diseases of blood and blood forming organs	23
Mental Disorder	4
Diseases of the nervous system and sense organs	45
Diseases of the respiratory system	218
Diseases of the genitourinary system	55
Complications of pregnancy, childbirth and the puerperium	22
Diseases of the skin and subcutaneous tissue	278
Symptoms and ill-defined conditions	24
Accidents, poisonings and violence	55
TOTAL	1267

All services of the Public Health Laboratory are available and used. Local physicians refer patients to hospital laboratories when necessary. A migrant requiring medical attention is referred to physicians, dentists, laboratories, and specialists by the Migrant Project personnel, local Health Department, and the Home Education Livelihood Program day care supervisors.

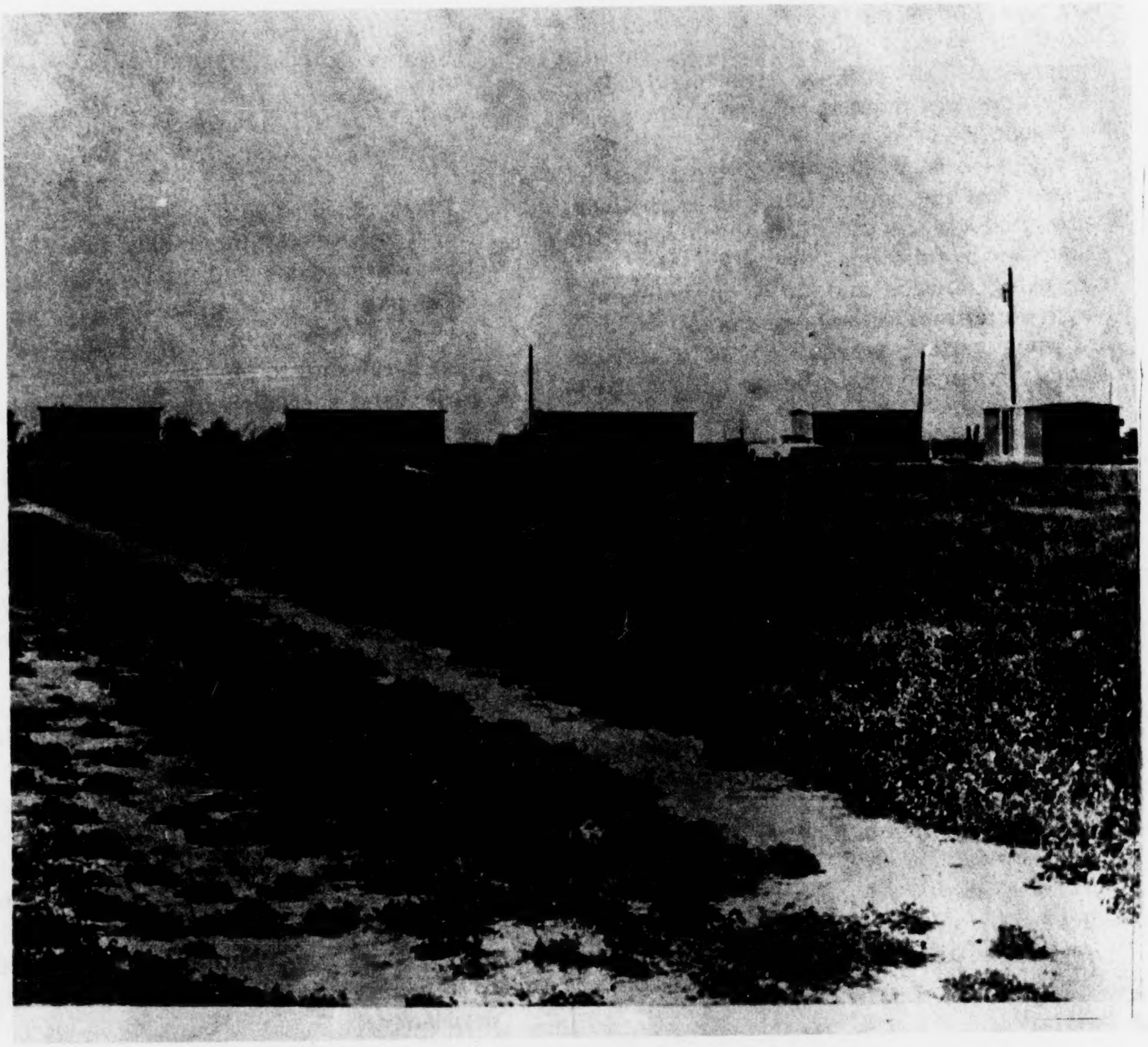
There were a number of irritated and infected eyes, due to the dust from the broomcorn. Migrants often did not wear the protective goggles issued to them, and generally treated themselves. They often refused professional medical attention. This may very well be a cross-cultural problem. The majority of respiratory illnesses were in children around the age of one year. There is a considerable amount of adult obesity in both male and female migrants, with a very small number of obese children. Children under ten years of age had multiple caries. According to the physicians this is due to nutritional deficiency.

Alcoholism remains a problem among adults and teenagers. While they are drinking, they are not lucid, and can inflict bodily harm to themselves and others. Another problem due to alcoholism is very small children are sometimes neglected and left unattended in the camps.

The objectives of the sanitation services are: (1) inspection of migrant camps, (2) improving migrant camps and issuing permits, improvement in maintenance by migrants.

Water is obtained from deep wells, and all of these are approved at all of the camps by the project sanitarian. Flyproof pit privies are used at most camps. A few have sewer connections. Most of the camps have garbage pits, covered cans, or land fill for trash disposal.

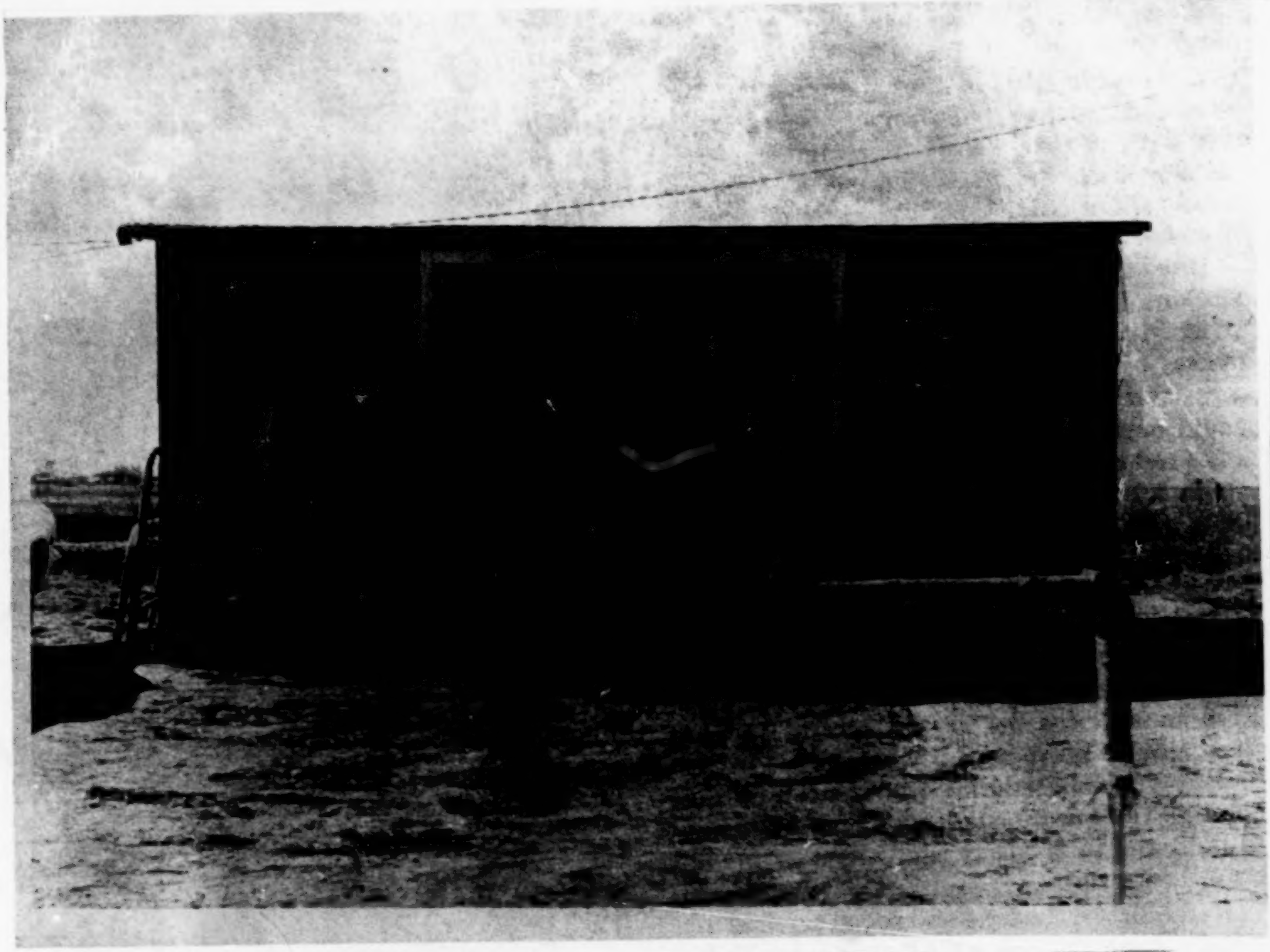
There is a need for more health education. The Navajo needs to be taught very basic sanitation and health practices. Many Navajos, unused to the facilities provided for them, refuse to use them, or simply have not been instructed on how to use them. One problem in providing such instruction is that it is quite difficult for older Navajos to accept advice from young people. Many of these young people are considered to still be children, and are not successful in educating the migrants as a professional staff would be. Housing in the area ranges from full concrete structures, barracks, partitioned off barns, shelters, frame, remodeled box cars and rented motels. Growers are becoming more aware of the need for improved housing, but many are unable to do much about it.

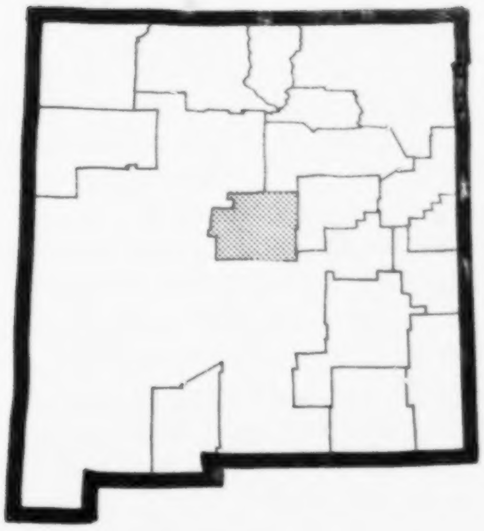


The State of New Mexico has regulations for temporary labor camps and has issued permit certificates which have been distributed to qualified camps. This year there were permits issued for 21 camps and temporary permits issued for 10 camps. Permits were not issued on two camps and two camps were condemned. The two not receiving permits will probably be fixed and used in the future, even though they were not used this year. One of the condemned camps was worked and received a temporary permit. There were three other camps not used this season. Some improvement has come about by working with farmers individually and collectively. The marginal profit in broomcorn is the biggest factor in the rate of improvement. The broomcorn industry is suffering as a result of the competition being waged by Mexican-grown broomcorn. There is no import duty placed on Mexican Broomcorn coming into the U.S. Mexican broomcorn is grown much more cheaply than U.S. grown broomcorn. Farmers here in New Mexico have tried to place a quota on the broomcorn coming from Mexico, but have failed. Consequently, these farmers find themselves in an economic squeeze and, in many cases, unable to provide the needed housing for migrants. Many of these farmers cannot borrow money from Farmers Home Administration, as they are presently delinquent in payments.

The Title I Migrant Education program in Portales serves an estimated 600-650 migrant children, including the Portales, Floyd and Ft. Sumner schools. The staff consists of a home-school coordinator, a school nurse, who works with the migrant children. Day Care centers are in operation in this area as well, provided by the HELP program. HELP developed a program a few years ago by adjusting their definition to include seasonal agricultural workers who live in the vicinity.

Other services available to migrants in the area include the CAP and welfare agencies. (See Appendix D for listing and definition of services.)





Torrance County
Moriarty—Estancia

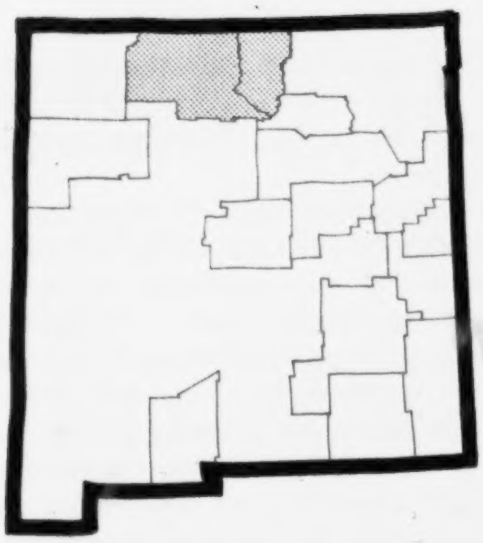
The largest concentration of migrants in Torrance County is made up of Mexican Americans whose home base is again Hereford, Texas, with another segment of workers being Filipinos whose home bases are in Arizona and California. Principal crops harvested are potatoes and lettuce. The potatoes are harvested and processed in the fall by laborers from Hereford, employed by the Howard Gault potato processing plant. Lettuce is cut also in the fall by Filipino laborers whose experience in handling the very tough lettuce has put them in demand in the harvest of a crop which most laborers do not like.

Generally, the Filipinos, because they are organized, receive better wages, according to the crew leader. Those Mexican Americans employed in the harvesting of potatoes receive about $1.50 per hour. Drivers and machine operators get up to $2.00 per hour.

One of the primary problems migrant workers face in Torrance County is the great shortage of housing. According to the crew leader bringing migrants from Hereford, a considerably greater number of migrants could be employed here if housing was available. In many cases, migrants have to travel up to 30 miles from their place of residence to work. Some live in hotels, some in their trucks.

Rent for the little housing that is available runs as high as $80 per month for a five-room house, often occupied by more than one family. Some migrants indicated that they were anxious for the harvest to end so that they could move on to hopefully better housing in Hobbs during the late fall potato harvest. The most inadequate migrant housing to be found in Moriarty is provided by the H. Gault Industries.

Referrals for medical and social services are usually done through a CAP employee. There is also a Headstart program, but migrants seldom bring their younger children with them but leave them with relatives or friends at their home bases.



Home Base Migrants Taos—Rio Arriba Counties

In the Northern counties of Rio Arriba and Taos, the New Mexico Migrant Health project provides the major source of health care for migrants whose home base is in this area, and who primarily migrate into Colorado and other northern states. Many migrant fathers leave their families for months at a time to herd sheep in Utah or Wyoming. Some board up their houses and take their whole families to dig potatoes in Colorado or pick beans in Oregon.

There are approximately 10,080 migrant laborers during peak months, migrating out of the state of New Mexico, with their average stay being about six months out of the year. Many of these families, while not migrating, live in either isolated conditions or in a community of several dozen families. They are usually clustered in small villages or scattered. Ninety-nine percent of the housing accommodations are of adobe construction one percent are frame. The majority are one to two bedroom, substandard homes. Ninety-nine percent also own their homes in New Mexico, while only one percent rent homes.

The Migrant Health Project serves migrants only in their home base area, (Rio Arriba and Taos counties). Many of these people do not think of themselves as migrants, and the New Mexico Employment Security Commission does not have a migrant category. Nevertheless, these people continue to follow migrant work patterns established for generations.

Long-term project objectives for the Migrant Health Project are:

To alleviate the acute health needs of the migrant population.

To maximize the chances of the individual migrant to work without interruption from impaired health and to minimize health problems and expenditures for his entire family. The goal is both economic and quality-of-life betterment. The methods are preventive ones.

To engender in the communities we serve an increased awareness of health and health-related problems and the realization that active measures can be taken to meet these needs.

Recently, there has been an influx of hippies into Taos County who generally live away from town, either in communes or as isolated families or individuals. As of October, 1969, there were an estimated 2,000 hippies in this area. While not all hippies are classified as 'workers' almost all are 'migrants,' a majority of them being seasonal in-migrants. Most who do work are farmers and craftsmen. There is a great deal of animosity existing between the two different cultural groups.

Arrangements for out-of-state agricultural employment is made by individuals, whether through the New Mexico Employment Security Commission or on a private basis. However, there are no other structured migrant organizations in this area. Possible sources of health services to migrants in the area are: Presbyterian Medical Service, U.S. Public Health Service, the Dulce N.M. Indian Hospital, the Medical Committee for Human Rights in Rio Arriba County, Private physicians in Los Alamos and Espanola and Taos.

Services within the Migrant Health Project include medical and dental services-- family health service clinics. The purposes of these clinics are to evaluate the family's overall health and economic needs and to formulate a plan of action. Referrals for proper medical and dental attention are made when necessary. Public Health nurses continue to do case finding of migrant patients--evaluating needs and making necessary referrals. Referrals are received from Colorado and Utah migrant facilities for follow-up care from the New Mexico Migrant Health Project. A generalized environmental health and sanitation program is at present being carried out in this area, and health education services are available. Social services are provided by a professional social worker who utilizes the services of the Public Health aides for assistance. Areas of social work involved are: case work, group work, and community organization and administration.

This same program assists migrants in their efforts in applying for and receiving of Social Security benefits, Veteren's Compensation, pensions, food stamps, child welfare, crippled children, blind services, medical assistance through the Department of Health and Social Services, vocational rehabilitation, emergency food and medical attention, prosthetic appliances, transportation, adult basic education, and vocational training from the HELP program, surplus clothes from private doners and counseling and guidance.

There are a total of 10,080 out migrants in the Migrant Health Project District 1 area. The following lists medical conditions treated by phsyicians among these 10,080:

Neoplasms	16
Endocrine, Nutritional and Metabolic Diseases	271
Mental Disorders	46
Diseases of the nervous system and Sense Organs	139
Diseases of the circulatory system	177
Diseases of the Digestive System	106
Diseases of the Respiratory System	82
Diseases of the Genitourinary System	103
Diseases of the skin and subcutaneous tissue	60
Diseases of the musculoskeletal system and connective tissue	76
Symptoms and ill-defined conditions	53
Accidents, poisonings and violence	5
TOTAL	1151
Number of nursing clinics held	1150
Total individuals served in households	469

In the inspection of living and working environments of migrants, the total number of inspections made was 712; out of these 712, 231 defects were found.

The following information was taken from the New Mexico Migrant Health Annual Report, Dec. 1, 1969 through November 30, 1970:

The long-term project objectives of this program were the same as the previous report.

There are no significant changes in the migrant situation except for a slight decrease in the total number of migrants, probably due to the diminished appeal of the migrant life-style among the younger people.

With assistance from the Community Planning and Development Section of the State Health and Social Services Department plans for a Migrant Health Project Board have been derived. The Board established in Taos County will serve as a pilot group for boards to be established in the future in Rio Arriba County and in Health District V.

They believe that their project is becoming increasingly more effective in providing services to the migrant population. On the other hand, they feel that the project is operating close to the limits imposed by financial and personnel constraints, and yet there remain many migrant families whom they have not served. They will continue to follow a priority system based on providing services to those families whose needs are greatest. Needless to say, the marked increase in services provided has necessitated an upward revision in their budget.

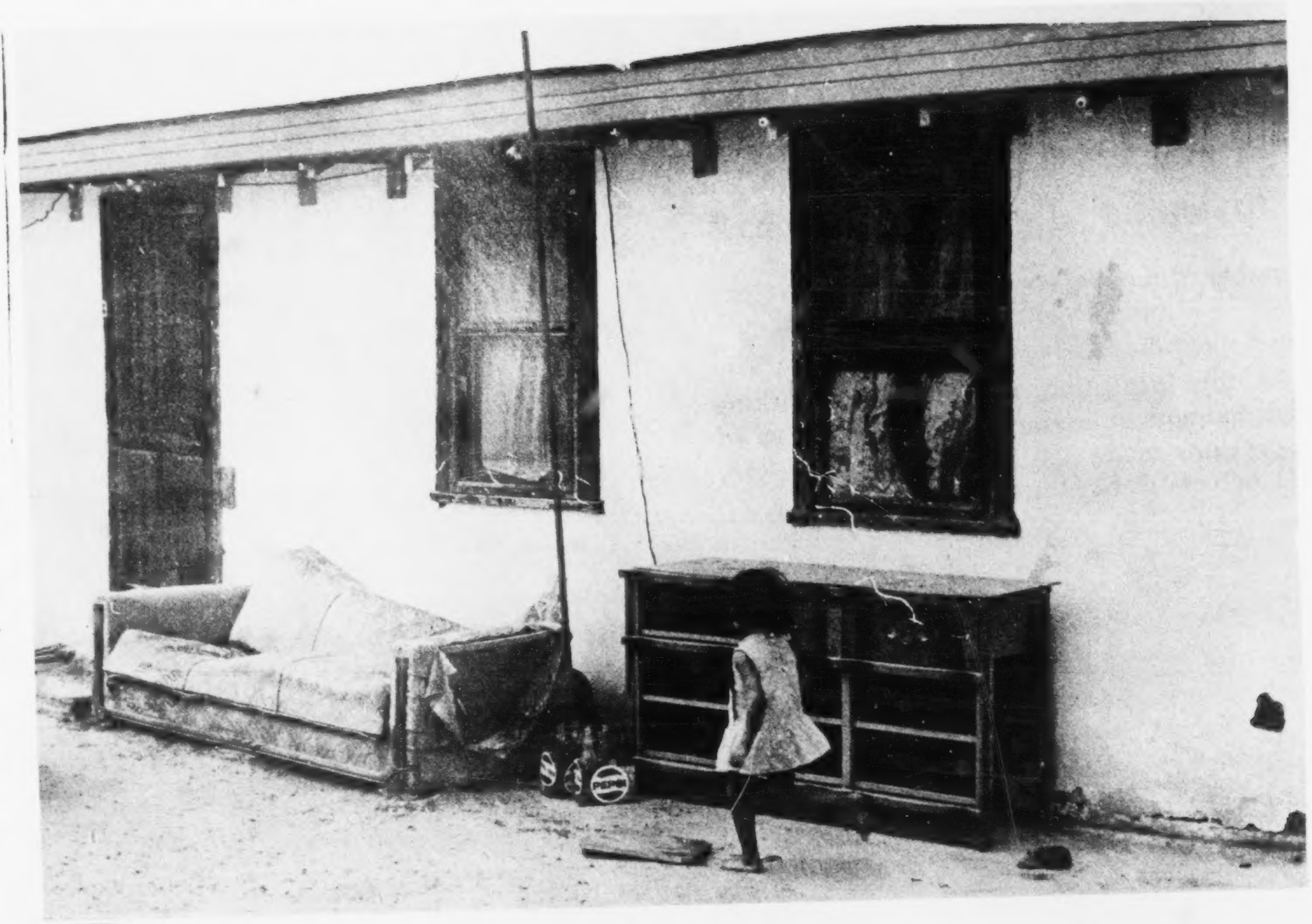
Administrative problems have been the project's biggest impediment this year.

A continuing problem in northern New Mexico is the recruitment of qualified public health nurses, especially a nurse-midwife.

Family health service clinics were held in four locations in Rio Arriba County and three locations in Taos County. The Migrant Health Office staff had observed that the 24-hour a day services provided by the Sangre de Cristo Health Center in Southern Colorado, a large and very comprehensive OEO sponsored project, had become more appealing to migrants than their own project. Under these circumstances, they were convinced that the needs of the migrants in the area are being met adequately.

The Migrant Health social service aide serves as patient advocate, does counseling, and follows up on arrangements for referrals.

Migrant Health has also assisted a number of families in obtaining Public Assistance. This enables members of these families to qualify for Medicaid benefits.



A great inequity in the project area is that while they can provide health services to the migrant family, they cannot serve the non-migrant family which may live right next door during the majority of the year.

Some form of broad-scope health insurance on a universal basis may speak to these needs, and help insure the permanency of the private sector medical services now available. Another possibility is a comprehensive rural (not just migrant) health project, including a hospitalization component, to serve all the needy families of the area.

Since most of the aides are from migrant families, they have been a big help in reaching the migrant population. All of the aides assist in clinics, make home visits and many perform routine lab work in the clinics. A close working relationship between the nurse aides and the social service aides has developed and referrals are made readily for social services.

Social services were provided by two social service aides within the realm of casework, group-work, and community organization.

In October the social service aides returned to Monte Vista, Colorado. They lived among the migrants for several days. From this experience, a Rio Arriba county social service aide was able to write a research paper on the life of the Migrant Agricultural Worker.

In November Dennis Ruiz, (Taos County social service aide), with the help of project co-workers, initiated action to establish a Migrant Health Project Board, which is composed of true migrants, non-migrant agricultural workers, and other community leaders.

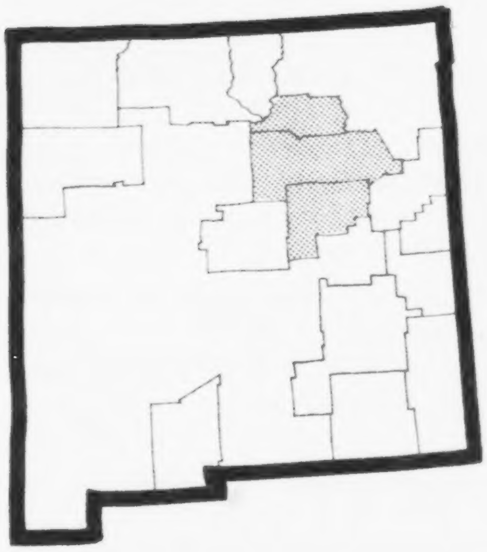
The number of migrants during the peak month in the District I area (Taos and Rio Arriba counties) was 9,560. The following lists medical conditions treated by physicians among these 9,560:

Endocrine, Nutritional and Metabolic Diseases	375
Diseases of Blood and Blood Forming Organs	25
Diseases of the Nervous system and sense organs	215
Diseases of the Circulatory System	285
Diseases of the Respiratory System	273
Diseases of the Digestive System	260
Diseases of the Genitourinary System	222
Complications of pregnancy, childbirth and the puerperium	26

Diseases of the skin and subcutaneous tissue	129
Diseases of the musculoskeletal system and connective tissue	185
Symptoms and ill-defined conditions	114
Accidents, poisonings, and violence	54
TOTAL	2326
Number of nursing clinics held	2397
Total individuals served in households	785

In the inspection of living and working environments of migrants, the total number of inspections made was 746; out of these 748, 231 defects were found.

A touch of Turkish turns on taste. Turns it on smooth. Camel's got it. Get it. Start walking.
"I'd walk a mile for a Camel."



Home Base Migrants Mora—San Miguel—Guadalupe Counties

The following was taken from the 1970 Migrant Health Report, District V: Mora, San Miguel and Guadalupe counties:

Broadly stated, the objective of the project is to improve and expand health services provided to migrant families in this area so they will be in good health before they leave for harvest areas. These services are to be provided primarily through Family Service clinics.

Project Objectives:

To provide individual health appraisals and limited medical care to migrant workers and their families primarily through family health service clinics.

To provide dental health education and limited dental care.

To provide public health nursing services and increased environmental health services.

To coordinate services for migrant families with other programs in the fields of health, education, welfare, rehabilitation and recreation that are also available to migrants.

Migrants and Migrant needs

Guadalupe County (Anton Chico) - Seventy-five families (356 people) were registered this past year. During the previous year there were sixty-seven families and before that forty-eight families.

San Miguel County - One hundred and nine families (526 people) were registered during this report period. During 1969 there were ninety-three families and in 1968, eighty-one.

Mora County - this county is the only area in which registration decreased. During this period, forty-one families (188 people) were listed whereas in 1969 there were fifty-one and previous to that there were sixty-five families.

Agricultural Crops and Areas Involved in Out-Migration

When families register for the Migrant Health Program, they are asked where they went, in what crop they worked, how many went out, and the dates they left and returned. Following is a summary of crops and areas involved:

CROPS

Broomcorn
Cotton
Potatoes
Hay

Cucumbers
Tomatoes
Sheep Herding

Onions
Sweet Potatoes
Sugar beets
Lettuce

AREAS

Southern N.M.
Colorado
Texas
Wyoming

California
Kansas
Oregon

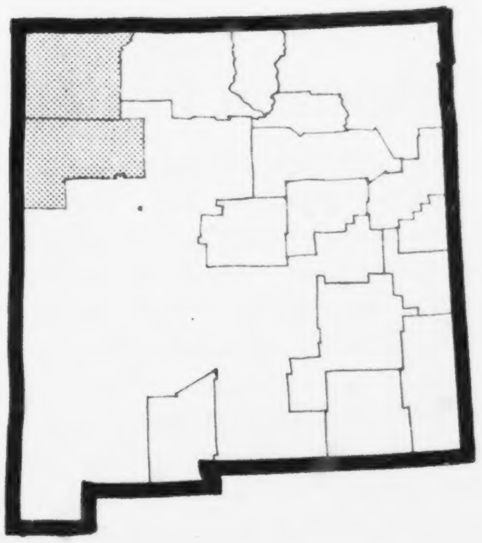
Environmental Health

Environmental services classically are provided with a focus on community wide attacks on problems with direct services to famil households usually an adjunct to the community concept and often only under crisis circumstances. It was generally apparent that many available services were not reaching rurally based migrant agricultural families. It was also obvious that most of the families were living under environmental crisis circumstances. To channel available services and resources to these families and help re-evaluate the provision of the services, it was apparent grassroot liaison was necessary and a Community Health Aide was employed. His duties involve visiting the migrant agricultural families, assessing their general circumstances, offering advice and assistance when able, and communicating their needs to the appropriate resource through an effective referral system.

The number of migrants during the peak month in the District V area(Mora, San Miguel and Guadalupe counties) was 1,070. The following lists medical conditions treated by physicians among these migrant:

Infective and Parasitic Diseases	76
Endocrine, Nutritional and Metabolic Diseases	58
Diseases of Blood and Blood forming organs	11
Mental Disorders	125
Diseases of the Nervous System and the Sense Organs	109
Diseases of the Circulatory System	110
Diseases of the Respiratory System	477
Diseases of the Digestive System	199
Diseases of the Genitourinary System	123
Complications of Pregnancy, Childbirth and the Puerperium	104
Diseases of the Musculoskeletal System and Connective Tissue	33
Symptoms and Ill-Defined Conditions	46
Accidents, Poisonings, and Violence	194
TOTAL Visits--all conditions	1692
Number of nursing clinics held	433
Total individuals served in households	573

In the inspection of living and working environments of migrants, the total number of inspections made was 943; out of these 943, 312 defects were found.



Home Base Migrants McKinley—San Juan Counties

The Employment Security Commission office in Farmington, New Mexico, last year processed approximately 1645 Navajo agricultural migrant workers. Arrangements are made by the local ESC offices with employers in the surrounding states, including Idaho, Colorado, Texas, Utah, and Wyoming. The Interpreter-recruiters, who are employees of ESC, go to such places as Counselor, Blanco's Trading Post, where trailer-offices are located, and where potential employees come to these sub-field office to be interviewed and placed in agricultural work, such as irrigators harvesters, tractor drivers, and related work.

Employees pay for transportation of workers from their home base to the site of employment. They also pay for bus fare and $1.00 per meal en route to employment. This was a statement made by the local ESC manager. The problems this creates for employers, is that some Navajo migrants occassionally jump off the bus en route to work, and consequently fail to appear at work. Their names are placed on a blacklist of migrants which is kept by the ESC office. Employers also keep record of the good workers, and, for example, later contact these migrants personally to recruit them, thus eliminating the necessity of working through the ESC office. The objectives of the ESC office are essentially to provide service for both the farmer (Employer) and the Navajo (Employee). ESC attempts to make certain that the migrant will have a good reasonable job when arriving on the job. He is guarenteed the State minimum wage of $1.30 per hour. However, some private crewleaders will take advantage of this situation and exploit the workers and pay them lower wages. The primary offenders, according to the local ESC manager, are the farmers from around the San Jon, New Mexico area, who recruit in the Checkerboard area and pay as little as .70 cents per hour for work done. There is no formal written state law that provides for the offenses of these farmers, consequently they take full advantage.

The ESC office does not have any residency requirement for Navajos looking for employment, but they must file an application with the local office. For example, someone from Arizona could come in to the office and apply in person, and if a job is available he will be considered. The number of Navajo agricultural migrants has increased over the last ten years. The reason has been because of the lack of employment on the reservation, therefore the migrant must leave out of necessity. The Navajo usually takes his family when he goes, and is gone for approximately six weeks.

One of the social problems which employers have had with the Navajo is the drinking problem. They say that the migrants have problems with maintaining homes provided by the farmer; lack educational skills to keep hygienically clean, create plumbing problems, etc. The ESC office enters into an agreement with the Health Department in other states to provide adequate and safe housing for migrants. The employers housing must be inspected every 90 days to insure adequate plumbing, sanitation facilities, and overall housing conditions. If the housing is not approved, migrants are not sent. The ESC also maintains a blacklist for negligent employers.

The Farmington ESC office does not send migrants into Utah, in the southeastern portion of the state. The reason for this is that the Ute Indians provide the labor supply in that area.

The Navajo Indian Migrant Agricultural workers are provided with a health care card in case of illness. The finances are provided by the Navajo Tribe. The migrant only needs to contact the Tribal office in Crownpoint, Arizona, and is taken care of. Other health care offered to migrants is offered by the BIA and the Public Health Service for those living on the Reservation.

Other resources which migrants come in contact with include the BIA Social Services Division, which provides general assistance to those on the Reservation in the form of financial assistance and food commodities. The New Mexico Department of Health and Social Services maintains a Food Commodity program for those residents in San Juan county. It is one of three New Mexico counties not in the Food Stamp program in the state. Eligibility for the commodities is determined on the basis of need of the family. No statistics were available on the number of migrants receiving commodities. Distribution offices are located throughout the county, and caseworkers go there once a month to certify the recipients. The problem created here is that of transportation of the individuals from their place of residence to the office, which in some cases is several miles away.

The BIA Employment Assistance suboffice in Farmington handles relocation services including adult vocational training. They have full-time institutional trade training in courses leading to job skills in current demand.

Four Corners Regional Commission

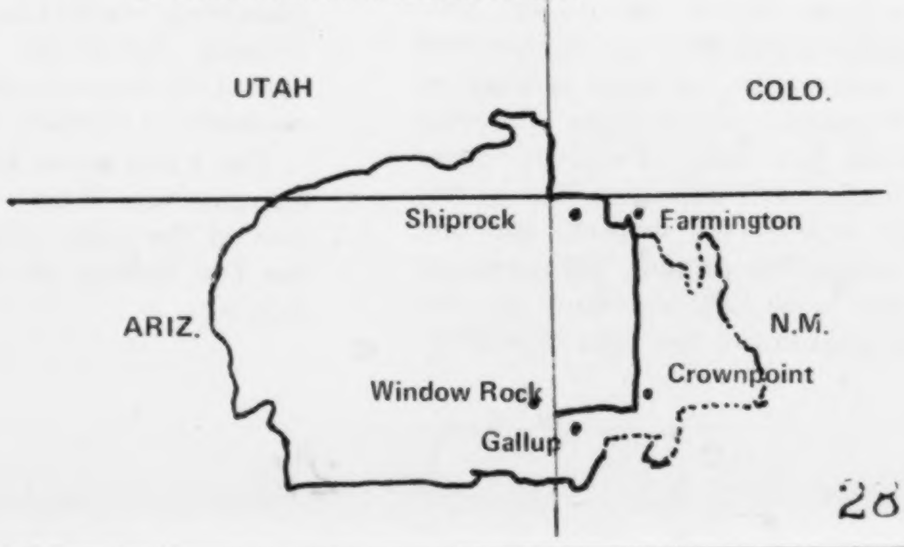
The Four Corners Regional Development Commission is primarily concerned with economic development in the four state area, which includes all of the Navajo Reservation. It provides for development of educational programs and to help implement Vocational Training, and Adult Education.

Navajo Indian Irrigation Project

The objective of the project is to provide manpower training only to Navajo residents for purposes of teaching them improved farming techniques. When implemented, it will furnish irrigation water to approximately 110,630 acres of reservation land. This will require an average annual diversion of 508,000 acre-feet of water from the Navajo Reservoir for delivery to the project lands. Construction of facilities will be developed solely for Indian use as a fulfillment of a National obligation to the Navajo Tribe. The project will include some off-reservation land, and will consist of a canal system, laterals, pumping plants, small power plant and other systems. The development of the farm unities will rest with the Bureau of Indian Affairs and the Navajo Tribe.

The project will provide irrigation benefits that will give the Navajo people a better standard of living. It will also provide a means of self-support for 850 families on the farm units and create employment for an additional 1700 families. It is estimated the project will provide a substantial part of the livelihood for about 17,000 of the Navajo people directly from the on-farm operations. Approximately 16,000 additional people would obtain a substantially large part of their livelihood from the agriculturally oriented industries required by development of the project. To satisfy the needs of the farm families who will occupy the project lands will require the construction of schools, housing, farm buildings, roads, fences, and utility installations. There will also be increasing demands for such equipment as farm machinery, trucks and automobiles.

NAVAJO INDIAN RESERVATION



The development of the project will have a tremendous economic impact on the livelihood of the Navajo population. The project will be a major factor in furthering the transition of the traditionally pastoral Navajo from the simple sub-sistence economy of raising sheep to participating in the agricultural economy of the Nation. Such a major change in the social structur of the Navajo will not be readily accomplished within a period of training and patience by those assisting to make this historic step forward.

Agencies and Institutions presently working on the project include The Manpower Development and Training Act, contracted to provide the vocational training; and New Mexico State Universityagricultural extention office, to be in Farmington and to provide training in such fields as maintenance of farm machinery and its proper use.

The implications of this project is that more agricultural workers will possibly migrate back to the reservation to seek employment and a better standard of living. Additional resources will be needed such as educational programs for Navajos at the college level to train in agricultural farming methods. New, Innovative, Radical approaches to Education will be needed.

Nutrition Planning Project—UNM

New Mexico has a relatively large proportion of its people living under conditions of povertyto a degree that makes hunger and malnutrition a matter of public concern. It is known for example that nearly 1/3 of the State's population qualifies for food distribution assistance. Per capita income in New Mexico ranks 40th in the United States, and this ranking is down from the 1960 position. The effectiveness of existing programs in alleviating problems of hunger and malnutrition in New Mexico is hindered by several factors, such as the following:

Three major, and significantly different, cultural groups.

Language problems due to cultural differences and lack of education.

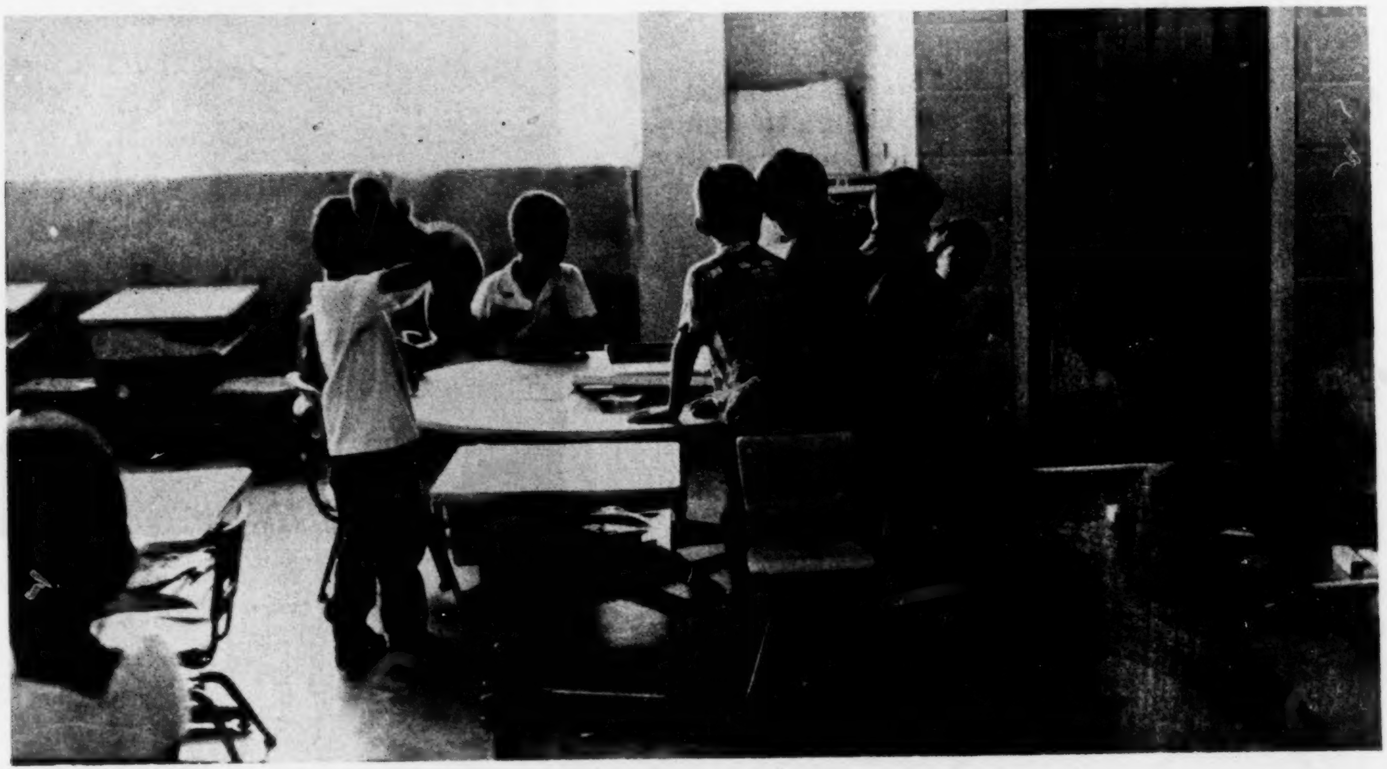
Transportation and communication problems because of geographic and distance factors.

High food costs due to the necessity of importing food.

Lack of health services and facilities in much of the state.

Inadequate financing of social service programs.

General lack of knowledge about nutrition.



Goals:

To get sufficient food to the malnourished segment of the population.

To improve the nutrition of the general population.

To augment the general population's knowledge of the proper balance of nutrients in their diet.

Specific Objectives:

Identification of current and proposed food distribution plans in the State.

Preliminary evaluation of their effectiveness from the point of view of the recipient groups, State agencies, and others.

Recruitment of mass media and industry for development of programs to notify the potential recipient about the programs and to educate them about specific nutritional needs.

Establishment of augmented statewide food distribution and mass media education programs.

Periodic evaluation of the various programs be recipient groups, State agencies, and medical teams.

Planning for long term continuation of most effective programs.

Project Methodology:

Structure: The following working committees were organized to meet Project Objectives:

Professional Nutrition Education.

Nutrition field.

Other health professions.

Public Schools.

Consumer Nutrition Education.

Food Distribution.

Nutrition Survey and Surveillance.

Food Distribution Survey and Evaluation

The Food Distribution Sub-Committe will conduct a survey among residents of low income families in the following areas:

Northern New Mexico

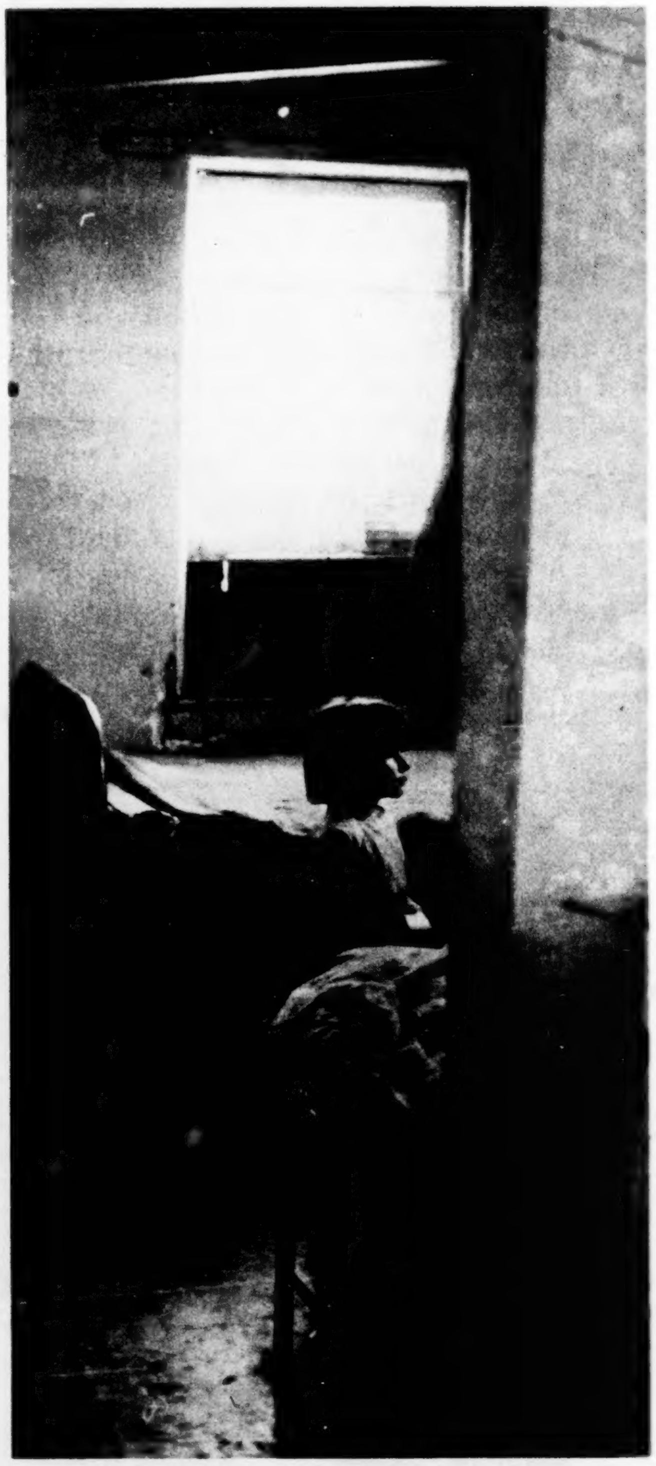
Little Texas

Navajo Country

Urban Areas

In New Mexico it is necessary to look at the above areas separately because of ethnic cultural, ahd socio-economic differences.

Certain population groups in New Mexico have been shown to harbor an inordinate evidence of malnutrition as in other states and areas. For example: American Indians, 7% of New Mexico's population: Migrant workers, approximately 27,000 who spend 6-11 months working in New Mexico: Rural poor, a significant number who live on marginal land.



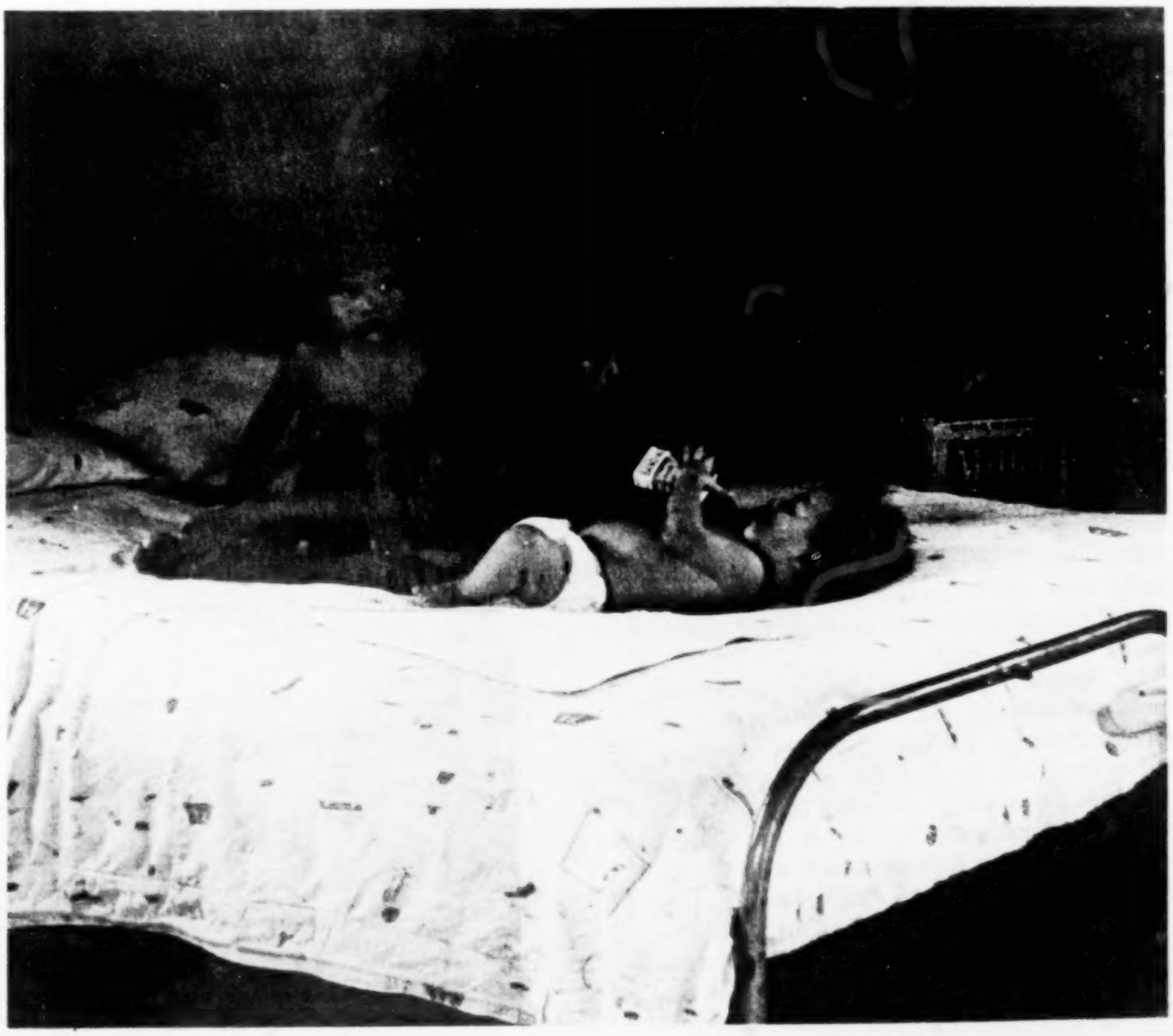
C. Summary

1. Analysis of Existing Conditions
2. Socio-Economic-Political-Psychological and Cultural Implications

The intent of this section is to summarize the overall migrant conditions in the state, including an analysis of current programs affecting migrant workers, a section on the role of technology, particularly the economic implications of increasing mechanization and the patterns of rural-to-urban migration, as well as the psychological effects of urbanization. Our intent is not to take a problem-solving approach toward alleviating these problems, but to document existing conditions of migrant workers within the State of New Mexico.

Economics

Sometimes in American marketing a small raise in intial labor costs is the excuse for spiraling profits all along the line, so that the raise of 1/2 cents per pound for picking tomatoes could be reflected in a 5 cents a pound raise by the time the tomatoes get to market. If the pickers receive a small raise, the packers, truckers, distributors, and retailers might all take an increase and blame it on the well-publicized picker raise. But if anything but field labor costs were added, the housewife would scarcely notice the difference in her market costs. And even if she did notice some difference in , she should recognize the justice of this small increase in her budget since it would bring new life and hope to many discouraged, over-worked and poverty-hurt people. [1]



Employment

Unemployment in New Mexico was 5.6 percent of the workforce in October, 1968, compared with a national average of 3.6 percent. Figures for 1967 show a county high in Rio Arriba of 20.4 percent and a low of two percent predictably in Los Alamos. The proximity of these two counties underscores a unique situation. New Mexico's largest industrial education research area, a crescent running from Albuquerque through Santa Fe to Los Alamos, is surrounded by the State's most impacted concentration of unemployment. and ethnic population. As indicated from county to county, there is little difference in employment by industry. Also it would appear that the losses created by drops in agricultural employment have been made up by the government and service sectors. Rio Arriba is a good example of this. To the extent these movements have not compensated for each other, there has been out-migration and/or increased unemployment.

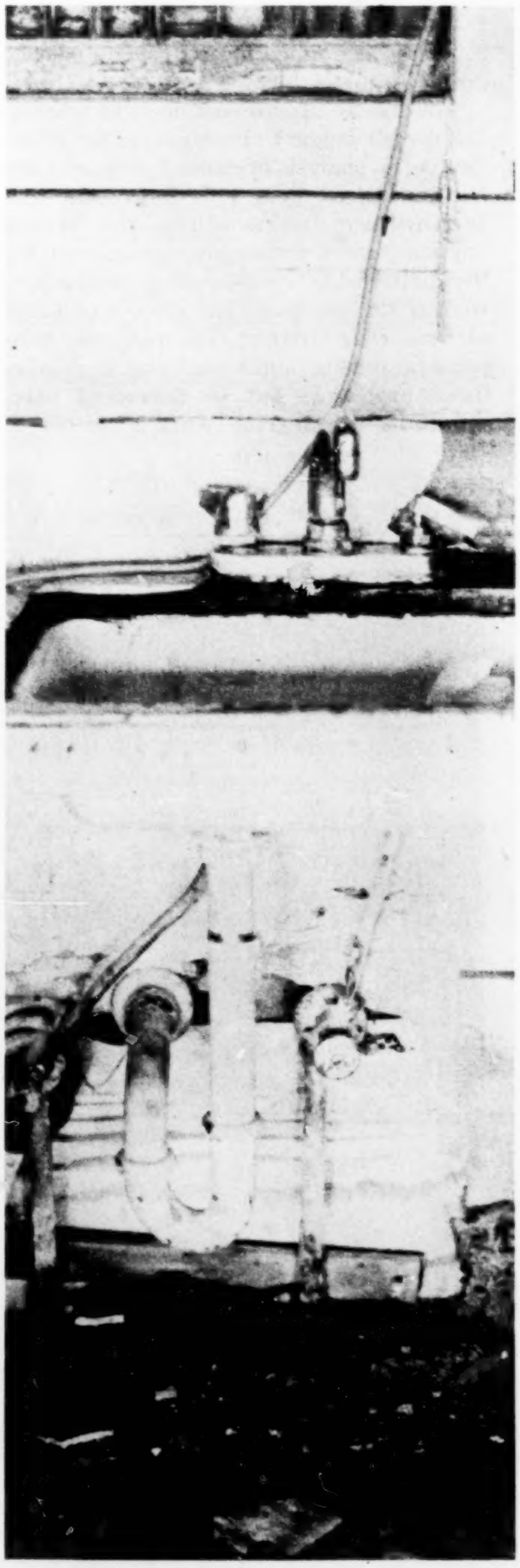
The major characteristic of New Mexico's workforce is its youth. It has the youngest population in the United States. Furthermore, it is known that New Mexico has been considered a labor supply surplus area for many years, principally for the less than professional or highly technical occupations.

Economics of the Mexican American

The 1960 census showed that 2,793,000 Mexican aliens were admitted to the United States as agricultural workers. Scholes says that the most important group within our seasonal agricultural labor force has been the Spanish speaking persons.[2] These are the people who have been a backbone of the seasonal agricultural labor force in the Southwest for over 60 years.[3]

The Spanish American in his partialistic approach looks to the immediate effects of money. Because of his "present" orientation, saving money for the possibilities of better living conditions becomes futile.[4]

Mexican American families in the Southwest had a median income which was a little less than 65% of that of Anglo families but greater than that of non-whites in 1959.[5] In the Southwest as a whole, Spanish surname males on the average earned only 57 cents for every dollar earned by their Anglo counterparts, as against 65 cents for families.[6]



Navajo Agricultural Economics

"Navajo needs are also multiplying. The revolution of expectations has reached the most remote parts of the Reservation; and, in order to have the things they want and need, Navajos must have jobs. To close the present employment gap, twice as many jobs must be developed as now exist. Simply to hold the present level of unemployment—to keep up with population growth—requires additional jobs each year equal to one fourth of the total number of present jobs." [7]

"When compared with the educational and the skill requirements of the usual run of jobs in our economy, the outlook for the Navajo labor force is rather bleak. There are a good many younger nonemployed Navajos and some older Navajos who could achieve the required skill levels at a tolerable cost, if training programs were designed to meet their need (a big "if"). This expectation would not be reasonable, however, for most of the nonemployed and particularly for Navajos past the age of 30. These Navajos have, as a whole, less than a fifth-grade education, little skill training or skilled work experience, a background of rural isolation, and a culture and a language different from those of the technological and job-providing world." [8]

"Transformation of traditional agriculture would require both considerable capital input and also substantial restructuring of agricultural production. Yet handicraft production is integrated with sheep operations, and both are a part of a life with value far deeper than economic values. Traditional Indian life itself has values that the American people should not wish to lose. The whole development is in the lap of fates far more powerful than manpower policy. Training programs in agriculture and agribusiness might at least postpone the reckoning until broad social forces can take part in decisions about it." [9]

"The investment now underway that has the largest employment potential is the developing Navajo Indian Irrigation Project. This project will involve Federal construction costs of over $200 million and will irrigate 110,000 acres. This project poses the questions of labor—intensive vs. capital-intensive operations in the form that has become classic in economic development. Policy development cannot wait much longer. In a year or two construction may pass the stage at which Tribal decision can do anything to bring about operations of relative labor intensity." [10]

"Demand for labor is often viewed as an iron curve, setting out the limits of private-sector demand plus government services at about their present scope and scale. If demand for labor is limited to this view, there is no hope that most of the Navajo nonemployed will find employment. A Navajo Employment Policy will of necessity include provision for a useful role in life for these other Navajos. Such a role might be found in a massive program of community development and environmental conservation. As pointed out before, the nonemployed Navajos have skills that Navajo society and Navajo land—and our whole society and countryside—need and need badly. An effective program for regeneration of Navajo soil and water resources is long overdue. Each year during which action is postponed the need becomes more urgent, and its solution becomes more costly." [11]

Role of Technology and Mechanization

Mechanization and other technological advancements continue to reduce labor requirements in the state. Crops which are almost entirely picked by machine include tomatoes, potatoes, peanuts, cotton, and dried beans. Machines for picking lettuce, onions and chiles are currently in the experimental stage in the state, but are not used extensively due to damage they cause to some crops. Consequently, migrants are still in definite demand for the delicate handling of some crops and to work with the machines and in the processing plants. The speculation of many that migrant farm workers will not be in demand within the next decade or two because of mechanization, presents several serious questions as to the destiny of the migrant. If the migrant is eventually replaced by the machine, a need will come about for training for new jobs. Alternatives which the migrants face include returning to their home base communities to find jobs, or receive public assistance, or to migrate into urban centers in an attempt to secure better employment. All of these factors place an economic burden on the migrant and to the national economy.

Overview

To approximate the total number of migrant agricultural workers presents a very difficult and complex situation. Consequently it creates problems in such areas as health care, educational development, economics, and overall psychological attitude on the part of the migrants.

Many of the state agencies dealing with migrant workers in the state of New Mexico have had considerable difficulty in identifying the number and conditions of these workers within the state. The following report on the migrant county in the state illustrates this point:

The Employment Security Commission's count (1970) is 13,000 migrants. Since, at best estimate, only one out of three seasonal farm workers seek help through the ESC, the basic figure 4600 was multiplied by three. This figure includes only workers and therefore is not a valid count of families.

Migrant Health (very likely based on a case count) is 29,873. It is broken down by area but does not allow for duplicate counting.

The School Hot Lunch Program (1969) for migrant children counts 6540 children.

George Ortiz in the State Department of Education estimates 10,000 children covered by the Title I Migrant Education progrmas.

HELP's count made in 1966 was 23,916 seasonal migrants (in- and out- and Navajo) which number was multiplied by 5 (five members for each family) which brought the total count for all migrants to 119,580;

Many of the millions of migrant workers in the United States are of Mexican ancestry. Because these children attend school irregularly and leave school young, they become adults who relive their parents' lives uneducated, practically non-English speaking, and culturally isolated.[12]

In addition to being culturally isolated and leading an unstable existence, most Americans know or seem to care little about their plight. There is little continuity to efforts made to help them—no coordination among the respective states through which they will migrate in one season. Some separate states and individual school systems have attempted to devise special school programs to accomodate these children.[13]

When the Spanish American or Indian child comes to public school in New Mexico, he is apt to have a meager background of experience which will make it difficult for him to participate.[14] According to Elam: Upon entering school, the bilingual child experiences a "cultural shock." In this new environment the foundation of his security is shaken. A sudden change or interruption of culture may cause learning to cease. He must cling to the traditions of his culture and lag behind in acquisition of a second language, or discard his traditions and acquire a "foreign" tongue. Either choice results in emotional upheaval which may result in maladjustment toward school or his home environment. [15]

Since education has increasingly become the gateway to the more desirable occupations and higher incomes, the schooling gap is a fundamental cause of the depressed economic conditons of the minority. [16]

- A comparison of the discussion topics and recommendations of a conference held immediately after World War II and one held 20 years later, reveals little change in content. Though the special programs of the middle and late 1960's have yet to be evaluated, the impact of several decades of educational concern about Mexican American children on these children's schooling is not clear in the light of existing evidence. [17]

It was intended that during fiscal year 1970, Title I Migrant Education Programs in the State of New Mexico would attempt to meet the needs of 60 per cent of the total Migrant population. While there are some 10,000 migrant children in the State, the programs have provided for development of cognitive and affective domains for approximately 6,540 children. To what extent they have been successful in terms of academic achievement for program accountability is not really known, but if one takes into account the many variables that enter into the education process of Migrant children, one may see progress in the student, school teacher and school administrators, family and community.

By December 31, 1969, New Mexico had identified 6,540 migrant children in 48 districts out of a total of 89 in New Mexico. The comprehensive file pertaining to migrants has increased due to summer school enrollees and transfers to a reference on over 10,000 children.

Some of the migrant education needs include the following :

To improve the children' self-images and change positively their attitudes toward school and education.

To provide adequate supportive services for the physical, nutritional and psychological needs of those children.

Components improving or developing positive self-concepts.

Long range components should be coordinated to eradicate poverty, and to provide all aspects of human needs.

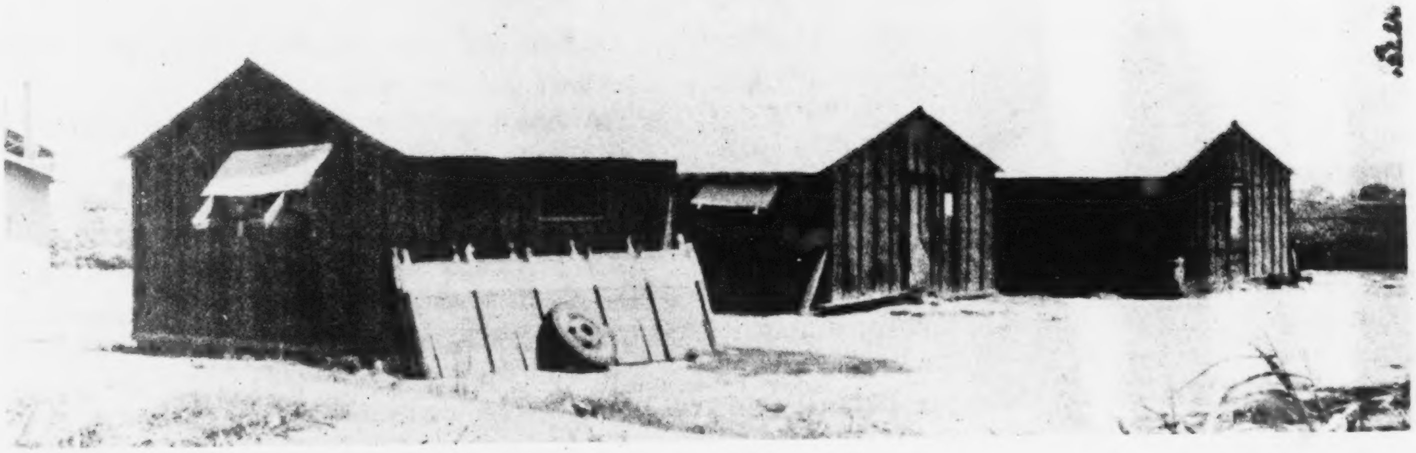
The median family size is estimated at eight with families of eleven to fourteen not unusual. About one-half of these children come from first generation American homes where no English is spoken or understood. These families, with the influence of TV, are rapidly becoming exposed to main stream American, but their constant influence by legal and illegal entries from Mexico influence their Mexican folk ways. The families are in a transitional stage from the " old life" to a moderately industrial socio-economic cultural group. Many of the children are alienated to both Spanish and American cultures because of the transitional change. Feelings of frustration, animosity and low aspirations are prevalent.

Evening adult classes are conducted by the staff in the field of consumer education. Efforts proved worthwhile as substantial savings in grocery shopping were evidenced by families participating.

In the fiscal year 1970 application, it was estimated that 10,188 children fell into the Migrant category. Sixty (60) per cent of these were expected to be served. Actual number of children served during summer and winter programs was 6,574. The teacher-pupil ratio in these programs varied from 1:1 to 1:28.

Coordination With Other Programs

The most extensive program serving the same Migrant population is the Home Education Livelihood Program. This program covers the entire family in offering assistance, both educational and supportive. In July, 1970, approximately 35 centers were operational providing child care, secretarial training, adult basic education, community activities —homemaking, library, driver education and comprehensive curriculum.



Other programs such as the Migrant Health Office, Office of Economic Opportunity, the Migrant Ministry in Dona Ana County, provide assistance to the migrant population as well. The greatest amount of cooperation has been experienced from the Home Education Livelihood Program. Coordination has been effected to the individual school level. This effort has enabled the Title I Migrant Program to provide services to meet the needs of migrant children.

It is recognized that in New Mexico, additional effort must be initiated in order that we may involve migrant children attending Bureau of Indian Affairs Schools and Mission Schools. The area of coordination should begin at the State level and finally the local.

There were several small projects conducted that met with very little success. Comments from the local Educational Agencies reflected a negative philosophy. For example:

> Our Migrant Program was constructed on a budget of $1,620. ($600 of which was given after the program was developed). There cannot be a very effective nor extensive program under this procedure or budget...We feel that our Migrant program was not successful only in that our pupils here can no longer be called Migrant. The farm workers in this area have become rather stabilized and permanent. We also feel that the services provided by the migrant program can be incorporated in our Title I program...Our money received is meager and there isn't very much that we can do with the amount. We utilize it to accomplish as much as possible for the migrant pupils.[18]

Staff Utilization

Aides were used as supportive personnel in the following instructional activities: cultural enrichment, English as a second language, English-reading, mathematics, remedial language arts, remedial reading, remedial mathematics, bilingual education, tutoring in all discipline areas, physical education/recreation.

Adults were utilized for: advisory boards, cultural enrichment activities, interpreters, counseling and guidance, optical and dental services, volunteer aides.

The National Uniform Migrant Record Transfer System will be implemented, upgraded, and continually analyzed to determine intrastate and interstate movements. Each geographical area has a part time, or full time Family-School Community Migrant Worker, a Project Director, and a Terminal Operator. These persons will perform as the liaison between LEAs in their particular area and the designated Terminal Unit. The Central Data Bank is located in Little Rock, Arkansas.

It can be observed that not only is the funding level inadequate, but that immediate steps should be undertaken to alleviate the situation. The allocation to New Mexico for Migrant Education Programs is so out of step with the reality of the situation that it becomes a serious problem in maintaining an adequate program on a State basis. The Uniform Migrant Record Transfer System may some day provide the positive evidence of the situation, but we are facing a very real and frustrating situation now. Perhaps something can be done in this area.

Migrant Health

Health workers in the State of New Mexico, for a number of reasons, are seeking a better understanding of health characteristics of Migrant Workers including Spanish American, Navajo, Pueblo, and Filipino workers. Perhaps, through this better understanding, health workers will be able to find a solution to the continuous, serious problems of high incidence of infectious disease and high mortality rate among the various migrant populations.

The following comments pertain directly to the Mexican American health community, but, nevertheless, illustrates the socio-cultural differences among traditional health care services and the various ethnic groups.

Social, economic, religious and folkloric characteristics affect problems of health and illness among Mexican Americans. Communication problems do exist however among health workers and their Mexican American clientele. Spanish is not only the primary language of the people but a symbol of their cultural tradition, and of their existence as a social group. Health workers use adult bilinguals as translators and volunteers. Barrio people often complain that they cannot get information from hospitals or public health departments by telephone because there is no one who understands Spanish. Literature may not be understood because the wording may be too 'highbrow' or too technical. There exist also problems of literacy and illiteracy, with some Mexican Americans being unable to read either in English or Spanish. Some recommendations for health workers are: 1. that they should determine which language the clients prefer to speak. some may be offended that they do not understand English. Using interpreters is less satisfactory than direct conversation between patient and health workers. 2. Administrators either should consider hiring PBX (Private Branch Exchange) operators who can receive calls from people or make arrangements for relaying such calls to another staff member who understands Spanish. 3. Explanations should be simple and free from technical terminology. 4. Medical terminology translated into Spanish should be done, and made understandable in the patients terms. 5. The news media is another important source of contact for clients.

The majority of former villagers, for example in northern New Mexico, who are now obliged to live in the slums of New Mexico's towns and cities constantly express the desire to return to the country, even if they could not hope for better than a marginal subsistence. In large measure, even this thin hope is barred by existing welfare regulations, which deny aid to families owning even the tiniest plot of land which might produce a supplement to their benefits. People forced to go on the welfare rolls, therefore, can only do so after they have sold their land and spent the proceeds.

The Food Stamp Program reaches 116,000 persons, but approximately one-third of the New Mexico population of 1,000,000 is eligible. Food Stamps are reaching the "reachables," because of two primary reasons: (1) the "unreachables" are isolated educationally, culturally, socially, and geographically, and (2) the funds for the Health and Social Services Department which operates the program were drastically reduced this year and these cuts produced problems in the administration of the food stamp program. It should be noted here that unless the new legislature which will meet in January, 1971, provides the Department of Health and Social Services with additional funds, the food stamp program may be discontinued. Consequently, those who suffer are the "innocent" clients who are desperately in need of food for survival!

Eligibility is determined on an individual case analysis using the following criteria:

Assets: for example, savings for one person cannot exceed $250.00; for a family of 2 or more, $500.00.

Income

Expenses

Number of members in household

Availability of cooking facilities

1 person cannot receive more than $116.00 per month. 2 persons cannot receive more than $166.00 per month. 3 persons cannot receive more than $182.00 per month. 4 persons cannot receive more than $215.00 per month. 5 persons cannot receive more than $245.00 per month. 6 persons cannot receive more than $275.00 per month. 7 persons cannot receive more than $305.00 per month. 8 persons cannot receive more than $345.00 per month. 9 persons cannot receive more than

$375.00 per month. 10 persons cannot receive more than $405.00 per month.

Medical students at the University of New Mexico School of medicine have made a detailed analysis of rural health care available in New Mexico, and have come up with a proposal for providing better health care in these areas through a network of rural clinics.

It is interesting to note that "Minimum adequate health care" is defined by these students as fewer than 149 physicians per 100,000 population (the national average) or when residents are beyond one-hour driving time of reaching a physician. Sixty percent of New Mexico's population lives in such villages—covering 15 percent of the state's area.

Twenty percent of New Mexico's population live in areas where there is no health care at all. These people occupy 80 percent of the state's area.

There has been a rapid increase of doctors moving into New Mexico since the inceptionn of the state medical school, but these doctors are not locating in the rural parts of the state.

It was noted by these medical students that revisions of the selective service laws might provide young physicians with the opportunity to serve in poverty areas as an alternative to military service.

Other alternatives include the possibility of residents and interns affiliated with the UNM School of Medicine spending an obligatory or elective portion of their training in rural health clinics.

The newly emerging school of paremedics/nurse-practitioners at the medical school could provide personnel for clinics.

Fourth year medical students who have completed the 36 months of medical education could rotate through the rural clinics in return for financial assistance during their schooling.

Drawbacks of these plans are that the poverty-military service plan has not been funded, residents and interns are already overextended, the paramedic program will not graduate its first class for some years to come, and the compulsory service of young doctors has not worked well in other states.

In conclusion, it can be seen that there exists a definite need for adequate health care in rural areas of New Mexico. As one of the medical students indicated: "As medical students in an era of social change and community involvement, we are constantly made aware of health problems."

Housing

In an effort to alleviate the housing plight of agricultural workers in New Mexico, the Home Education Livelihood Program (HELP) applied for and received an Office of Economic Opportunity (OEO), Title III-B grant, to implement a pilot self-help housing program during 1967. This self- help housing program differs from the traditional approach to low-cost housing in that it provides for renovation and rehabilitation of existing structures as well as for construction of new homes. The operating budget was $96,000 and has allowed for renovation of 28 homes and construction of 37 new homes. It is HELP's belief that the self-help housing program will improve the working productivity of the occupants, hence earnings, via increased motivation and decreased employment absenteeism, improved school attendance of the children, with its deferred impact on income, improved health with lower medical costs. This program will improve the economic base of the community by utilizing the public utilities and providing a more valuable tax base.

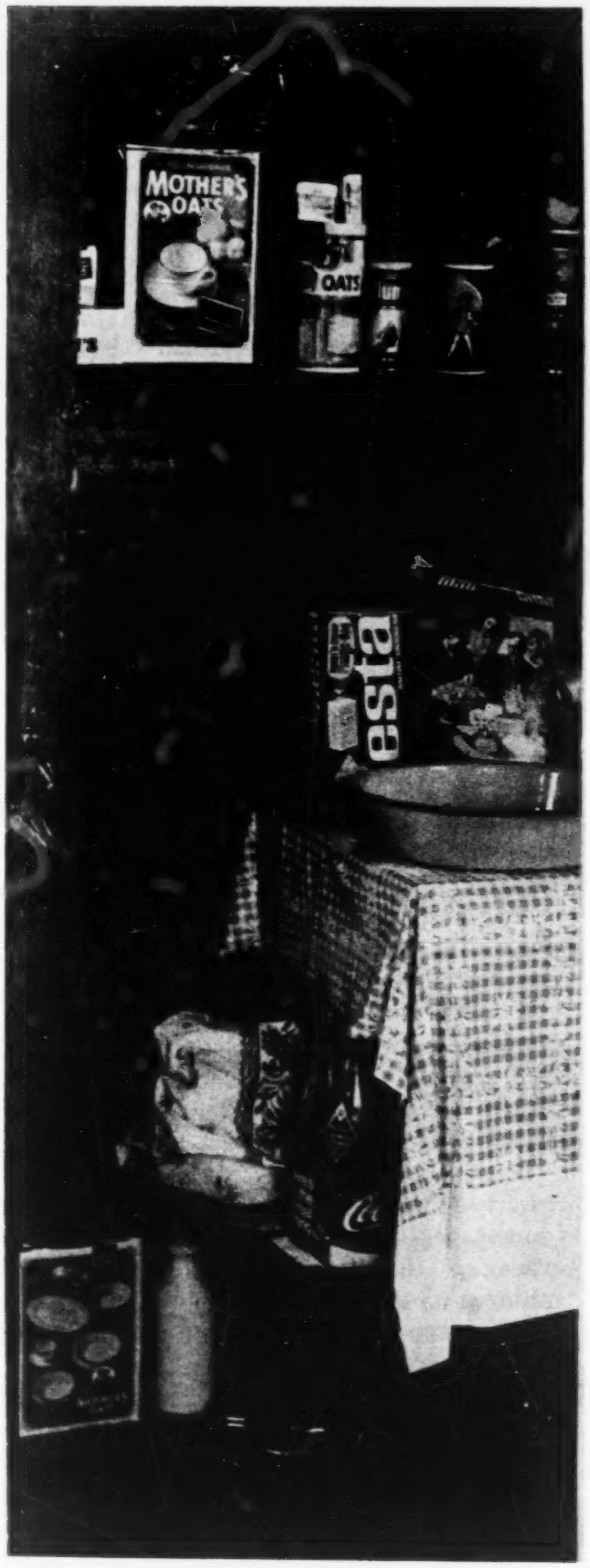
However, as Herbert Gans has observed:

> Good housing does not cure poverty but...curing poverty will enable people to afford good housing. If poor people can obtain decent jobs to allow them to afford decent homes in decent neighborhoods, slums and slum living will be eliminated almost automatically. This ought to be the main goal of national urban policy. [19]

Lisa Peattie states:

> What the people at the bottom of the system need especially is not so much better housing, as a better chance. They need a way of getting close to good jobs and good schools and the other things which make up social opportunity operationally speaking. It is easy to pass over this point in the consideration of other factors going into housing strategy—on the one hand, the problems of getting low-rent housing provided at all in our tight institutional structure, on the other, the financial problems of the central city and the cost of social services to low- income people—but the point is clear enough. If we focus on housing standard rather than provision of opportunity through housing strategy, we are in effect opting for a general welfare solution to the problems of poverty and inequality, and this I think is a direction which we do not really want social policy to take any more than necessary. [20]

> To make our institutions serve the housing needs of the people at the bottom, the first basis would appear to be a clear recognition of some simple-minded facts. Most people who live in slums do so because they cannot afford better housing. Their basic trouble is poverty, not poor housing. They do need better housing, but they also need better health services, better food, better education. If our institutions have the thrust of raising housing standards but of making the poor pay the costs in increased rents, we are doing the poor a dubious service. Whatever name we give to what we are doing— "renewal," "rehabilitation," "improvement"—if it forces the poor to live beyond their limited means, if it forces them to pay for a certain standard of housing whether or not they wish to do so, we are making poverty more of a box than before. [21]



Transportation

"The farm workers of today may use a late model automobile or truck, for their very livings depend upon their ability to travel. One knows that if he can save enough to purchase a good car, which will not demand repairs in town after town, he will save money in the long run and will more likely be present at the right time for each crop. If he can buy a truck rather than a car, he not only can take more of his household goods with him, but he can also supplement his income be transporting crops during a harvest when trucks are often scarce. His family can even sleep in a truck during a long trip if necessary, far more comfortably than they can sleep in a car."[22]

Restrictions against carrying human beings in a vehicle which can be damaging to the mobility of the migrant—"some states that use a great deal of seasonal farm labor have specific laws setting safety and operating standards for vehicles that carry farm workers...Moreover, the recent enactment of Federal law provides regulations relating to the transportation of migratory farm workers if they travel from one state to another, and if they are carried for a total distance of more than 75 miles." Often the migrants cannot meet these requirements.[23]

Rural—to—Urban Migration Patterns

While urbanization is a worldwide trend, the cultural shock for people of a traditional culture as that involved in such a forced movement as the migrants, brings social disaster in its wake. Even those who have managed to make a livelihood in the city feel that only as small village landholders can they maintain the core values of their culture: the cooperative unity of the enlarged kin group, the firm rules of "respect and honor" handed down from one generation to the next, and the proud sense of their hereditary status, bestowed on them by Philip II, of "hijosdalgo de solar conocido'—landed gentlemen. Mexican Americans are being driven from their rural homeland into urban slums and migrant labor camps throughout the Southwest. Sandoval county, in Northern New Mexico, lost 37 percent of its population during the 1950's. The northern region as a whole lost 15 percent of its Chicano population during ten years. due to the[24] disintegration of its rural economy. Exodus began during World War II, and has been accelerating in recent years. The impact of emigration has been felt in urban centers of New Mexico, particularly in Albuquerque. Sampling by Merkx and Griego estimates that 60 percent of Albuquerque's Chicanos had moved to the city from rural counties, 25 percent born in Albuquerque, and 15 percent from out of state.[25]

Those counties which relied most heavily on an agrarian economy were most affected by out-migration. Twenty-six of New Mexico's Thirty-two counties experienced inferred out-migration during this period, and half of the counties saw absolute decline in population. The counties experiencing the heaviest rate of emigration are also characterized for the most part by a heavy Spanish surname and Indian popualtion. Five of these counties (Sandoval, Rio Arriba, Taos, Mora and San Miguel) though accounting for only 8.5 percent of the State's population, receive over 20 percent of the cash welfare payments. These counties average 76.4 percent Spanish surname and Indian populations.

The ecological base of Mexican American society in Northern New Mexico counties is a mixed rural economy of small farming, orchards, and small-scale sheep and cattle raising.

Much of the water of the Rio Grande is used for subsistence farming; mainly pueblo Indians and Spanish Americans use it, while farming methods are comparatively primitive. There is expected to be an increase in the urban population around the Four Corners area, therefore increases in local production of fresh milk, eggs, vegetables are foreseen. Many Spanish Americans live in small communities along the river in villages. Destruction of small farming in New Mexico is due to the fact that it represents not only the passing of inefficient economic units, but the disintegration of a society and the creation of another urban underclass.

Diversions of irrigated land from subsistence to specialized production on a scale large enough to require additional employment seems to be needed, however, the problems involve ways and means of converting inadequate operations into more adequate operations, and updating old farming methods into more modern ones. Goals of farmers, developed and underdeveloped, are providing a living for the people directly involved. Young farm populations can move, while older farm operators, including both Indians and Spanish Americans will find it more difficult. As a result the regions problems are of low income and unproductive farms.

New Mexico politics are dominated by a coalition of ranching and oil and gas interests. Most of the New Mexicans of Spanish descent are either unskilled manual laborers (41 percent) or machine operators (13 percent) while only 21 percent of the Anglos fall in these two categories. The American Southwest, if not careful, will be characterized by an Urban underclass of second class citizens, Mexican Americans lost in a cultural limbo; crammed into the ghettos of the center cities, and Chicanos will cling to an ethnic identity that serves only to stigmatize them and add to their inability to escape the too-well known vicious cycle of poverty. The endemic hatred which already separates prosperous suburban Anglos from Barrio Chicanos will become unbridgable. On the other hand, a program of economic investment in the Chicano heartland of New Mexico, wheree both a population majority and a land base continue to exist, offers the very real possibility of saving the "patria chica," given the determination of Chicanos to remain there if they can find any way of doing so. Reduction of the rural exodus could then offer the chance of improving conditions in the urban barrios and reorganizing education curriculum so as to treat Spanish fluency as an advantage rather than a defect. Current generations of Mexican Americans could be given the opportunity to take their rightful place as leaders of a cultural and social revitalization rather than being forced to become bitter and defiant organizers of doomed guerilla movements.

The nature of the sociological concomitants of urbanization among Spanish Americans, is not entirely understood nor agreed upon by all observers. Burma said in 1949 that: "With this minority, rural-urban differences are far greater than is normal in the U.S." In 1954 he said: "The rural-urban change is not an extreme one. Housing, household convenience, and general culture are not very different in the section of the city into which the Hispano typically moves."

Barrett and Samora emphasize the fact that:

> ...Most of these newly urban residents are still carrying a rural, fold culture with them, creating important problems of adjustemnt in their newly created environment.

A study done in Martineztown, a Spanish American section of Albuquerque, found that as of 1966, the institution of "compadrazco" was still highly viable and important in the structuring of interpersonal relations among city hispanos.

Within the Hispano population several different patterns of adaptation exist. For some, urbanization has meant poverty, social disorganization, and a loss of moral standards highly valued in the rural environment. There are those who have considerably improved their situations through acquisition of skills, higher education, well-paying jobs, and a retention of a home and family life similar to the traditional type known to the Mexican American. It could be said of this group that, instead of changing form one mode of life to another, it has both retained the old and added the new, a form of cultural pluralism.

As New Mexico's primary urban center, Albuquerque clearly dominates the State's economic picture. About one-third of the population live and work in Albuquerque. This is not by itself economically detrimental. On the contrary, it is generally accepted that economic growth normally accompanies urbanization. However, if the urban center is not growing, the effects on the surrounding region are likely to be pronounced. This apparently is happening in the case of Albuquerque.

The process of urbanization is not necessarily synonymous with acculturation to Anglo culture, although there are signs that this may be the long-range trend. It does seem to correlate with a higher degree of inter-marriage with Anglos, greater participation of Anglo social structures and entrance into a way of life not distinguishable from that of the average middle-class New Mexican, of non-Hispanic origen. Acculturation involves basic changes in the value system of the individual or groups undergoing the process, and these are usually reflected in the lifestyles or general cultural patterns. Many traits may be adopted and incorporated into a previously existing culture without necessarily changing the basic value system, thus giving the outward appearance of change, which may in fact be only superficial. In the "pachuco" or gang subculture, it seems likely that the type of individual who needs this kind of association is a product of certain of the social changes which accompany industrialization and urbanization. The urban New Mexico Hispano has learned that a good education and complete fluency in English are necessary if he is to compete with Anglos in the business and social worlds.

There is a commonly held notion that the process of modernization among the Spanish speaking involves a switch from the Roman Catholic faith to one of the Protestant denominations. Madsen, in discussing Mexican Americans of the lower Rio Grande Valley in Texas has said that Protestantism is a common reaction of those who have attempted to adopt the Anglo value system. Senter, speaking of New Mexicans says much the same thing: "Some may even give up Catholicism in an attempt to 'pass over' (to adopt the Anglo ethnic group)." H. Ellis suggests that dropping of the old family religion and the weakening of family ties are aspects of the urbanization process in New Mexico.

In spite of the fears voiced at intervals that the old culture is "breaking down" or "disappearing" some of the investigators have emphasized the fact that it is remarkably resistant to change. Zeleny states: "The changes which have occurred are chiefly in the material realm, however, and the basic elements of the old culture continue to survive." Saunders states that: "even the most fully acculturated of the Spanish speaking group retain some residual elements of the Spanish cultural heritage and even the least acculturated Spanish Americans have already taken on some Anglo characteristics."

Urban redevelopment has been carried into practice with crushing effects on the Mexican American communities, including vertical integration, mechanization, and automation which have caught up with Mexican American hand labor, disrupting or displacing it through radical changes in methods of production and systems of labor management. Because of their economic status, they bear the greatest impact of mechanization and automation. There are now more than 80 percent urbanized. Mobility masses are now primarily the result of shifts upward in the technological qualifications for jobs and urban removal caused by urban renewal. Failure of the groups is caused by a lack of both technical assistance and basic organizational resources.

Some of the environmental factors found to influence health patterns and practices among the Navajo were the lack of transportation and poor roads; the language barrier; the general level of education; the existence of substandard housing; the inadequate and unsafe water supply for drinking and personal hygiene; the low economic level; and the traditional Navajo concepts concerning disease causation and treatment. [26]

Obstacles impeding efforts to resettle Navajos off the reservation have been the difficulty of adjustment to urban life, the absence of support, both psychological and emotional from family and clan, and the attachment of the Navajo to his land.

> Navajo agricultural workers have been caught in a recurrent mobility situation. Their marginal tribal economy has operated centrifugally to ease them out of their system. Concurrently, their social and cultural system has functioned centripetally to return them to their cultural mileau. [27]

During the 1967 Colorado potato harvest there were 395 Navajo workers as compared to 916 Navajo workers during the 1957 harvest (San Luis Valley Potato Harvest Report). The decrease in the labor force did not represent a labor shortage but rather an increase in mechanical harvesting with a subsequent decrease in demand for unskilled labor.

The Navajos that migrated to Colorado for potato harvest in 1967 came either as "free wheelers" or as "recruits." The recruitment channel proceeded roughly in this manner:

1. The Colorado employer, if he recruited interstate workers was first required to have his migrant housing inspected and approved by the State Health Department prior to placement of order; 2. the employer, if he gained Tribal clearance, was required to file the order through the Colorado State Employment Service to the applicant's state; 3. the employer's order was then directed to the applicant's state employment service recruiter specifying the number of workers needed and the time and place of the

employer's arrival: and 4. the employer then arrived at that time and place to transport the specified number of Navajos to his Colorado farm.[28]

The basic economic fact for manpower planning about Navajoland is that there are more than 20,000 "non-employed" men and women. Some 4,000 of the 20,000 non-employed reported that they were engaged in "traditional" agricultural and other pursuits.

Various studies have been made of the effects of training on labor mobility in general. Various particular studies of Navajo migrations also offer useful insights into the contribution of training and education to Navajo mobility. All that is noted here is that the rate of movement can be expected to increase. Some believe that population pressure will force a drastic increase in migration from Navajoland. One obvious implication for vocational educational planning is that training which provides Navajos with the choice of moving or staying would usefully combine training in Navajoland as well as in distant cities.

Mobility and Migration

Mobility is defined as moving from some form of farm employment coverage to exclusively non-farm employment. Migration is defined as a change in location of employment, the smallest change being from one county to another. Employment status is defined as either farm or non-farm Farm employment includes farm wage workers, those self-employed and those non-farm workers.

Programs and policies which seem to increase rural to urban migration can be classified as follows:

Those that act to encourage rural to urban migration by creating conditions that tend to displace people from rural areas or that pull them toward urban areas.

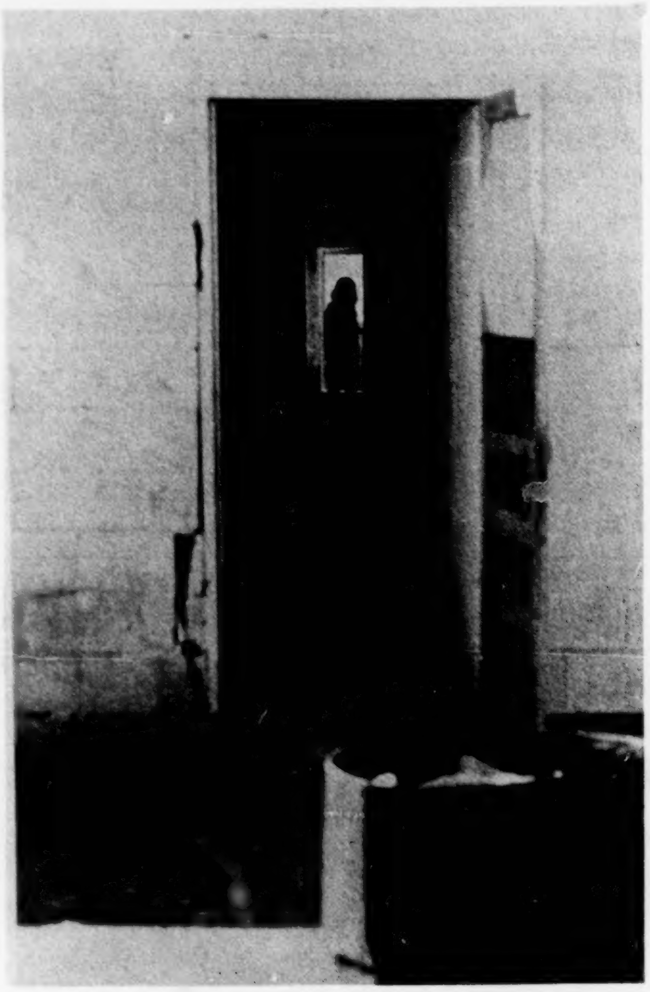
Those that discourage migration, either by creating conditions that tend to hold people in rural areas or that discourage them from entering urban areas. Those that limit employment opportunities, displace workers or further limit and depress living standards in the rural areas.

Those that discriminate against the poor or sub-groups of the poor.

Those that actually support relocation or require a willingness to relocate as a condition for receiving aid.

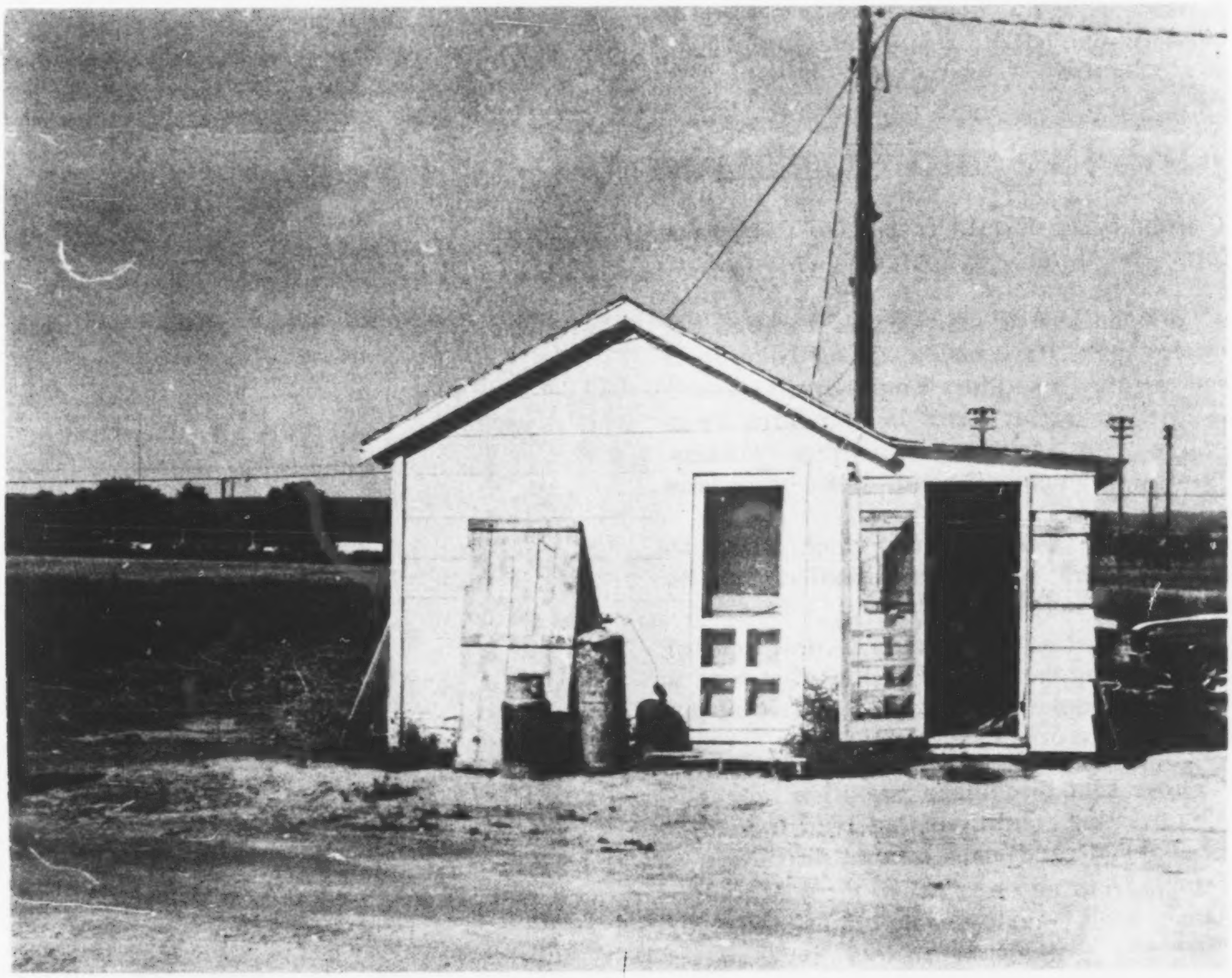
Those that create the possibility of dissatisfaction where it did not exist before (by increasing educational level, or skills to a higher level than can be utilized locally).[29]

The mechanism to alleviate some of these problems has been seen as something comparable to a comprehensive rural areas Service Program, which would have maximum effect in relieving poverty or in utilizing manpower to the fullest possible extent. A rational policy planning strategy would include accurate projections of rural to urban manpower needs, including for any period, numbers and types of jobs available, types of skills needed. A categorization scheme that would provide insights about the differential needs of various subgroups of the rural poor and about the types and combinations of programs required to train, move and adjust different subgroups for different types of jobs in both rural and urban areas is envisioned.



The comparative costs and benefits involved in following various routes to utilizing the manpower potential or alleviating poverty in the several subgroups is also considered. Implementing policy and an analysis of the needs of various subgroups of the rural poor is needed, to plan strategies of intervention and to develop packages of programs within those strategies to meet the need of the rural poor for rewarding labor and to provide a higher quality of life. With the eventual displacement of workers in agriculture by mechanization, what these people are involved in is a search for equality of social and economic opportunity.

Migration, therefore, can be seen as a process of Social Change.



Appendix A
National Overview

The migrant way of life is very much different even from that of impoverished non-migrant agricultural laborers. Because of constant mobility, added to poverty conditions, they have no movies, churches, phones, mail, picnics or parties, and very little contact with the outside world. Most have T.V.'s, but even these are often taken from them for debt payments. Their work may require continual stooping or lifting, and is often in weather of severe heat or cold. Most all farm labor jobs are not only physically exhausting, but also very dull and tedious.

In order to adapt to this kind of life, migrants turn inward to their own families and are suspicious of outsiders. They are, for the most part, isolated from the world around them and ignorant or unable to obtain many of the benefits from it that other U.S. citizens enjoy. "The War on Poverty has not yet devised programs to eliminate poverty amongst a mobile population."

Migrant farm workers vary in their work routes followed from year-to-year. Many do not follow the main stream, but develop their own paths. But nearly all work a week here—a week there with much searching for work and commuting in between. Most have old pick-up trucks to travel in. Many must depend on the farmer or crew leader for transportation in truck loads or buses.

Migrant farm workers are the principal example of the seriousness of rural poverty. Despite the minimum wage law for some farm workers (2%) in 1967, the migrant worked an average of only 85 days for an annual wage of $922. According to the Department of Agriculture, in 1968 hired farm workers earned about $10.55 a day in cash wages, which is $834 for the average of 79 days work for the year.

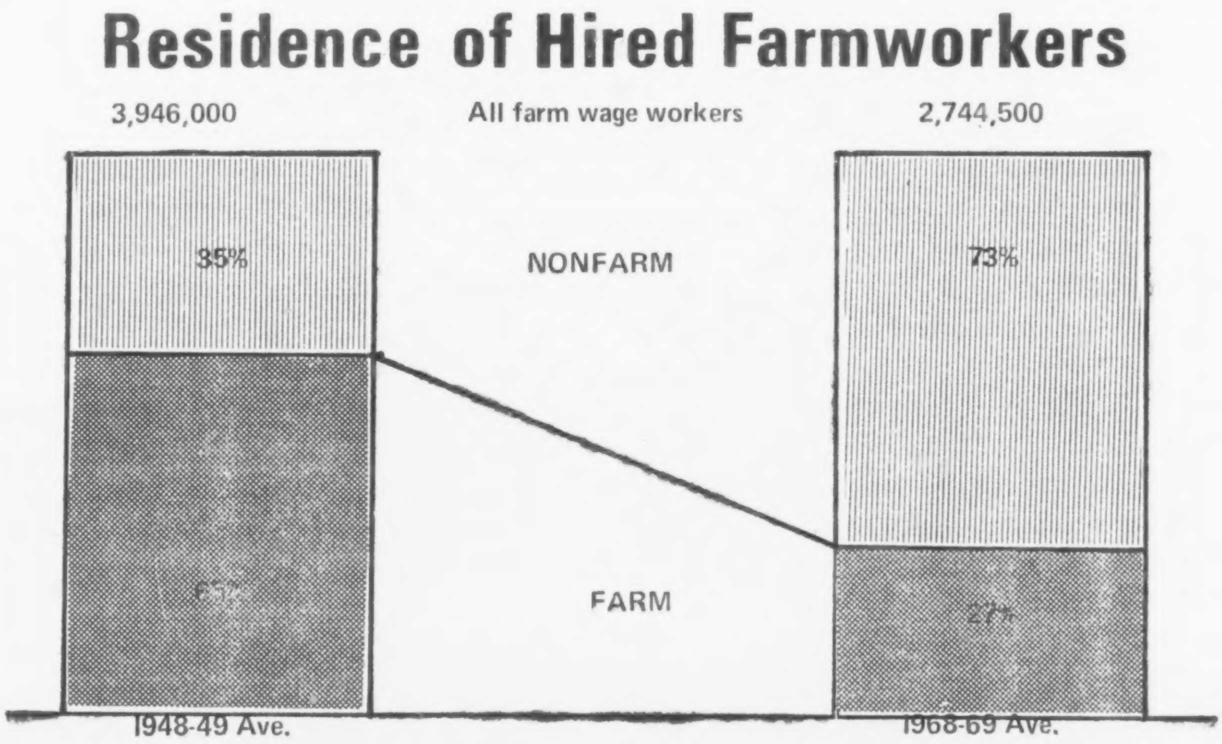
Programs such as the Food Stamp and Commodity Distribution projects are not reaching most migrants. By the time the processing is done and a migrant family is found eligible, the family has moved. Also, because of their fluxuating incomes, migrants may be eligible one month and not the next. If eligibility is determined during the peak of harvest, a family may be disqualified.

"No segment of our population is so poorly paid, yet contributes so much to their nation's health and welfare."

Child Labor

Approximately 1/4 of the total farm worker force or about 800,000 paid farm workers are under the age of 16. Although the Fair Labor Standards Act of 1966 set a 16-year minimum age limit for employment in agriculture, enforcement of these regulations is difficult. They apply only during school hours, which leaves after school and vacations for working on farms. Nor do FLSA requirements apply to pre-school children or children employed by their parents.

Because farm labor requires constant stooping and lifting, using energy that should be used in natural growth, migrant children are often small and undernourished, with little resistance to disease and infection. For this reason alone, a normal happy life, and a decent education is impossible for the children.



resident of farm wageworkers in december of the reference years. data relate to persons 14 years old and over in the civilian noninstitutional population who had done some farm wage work during the specified years.

US Dept. Agric.

Migrant Education

The average grade level for migrants in 1967 was 8.6, 17 percent of these being functionally illiterate. The problems involved in providing education for migrants are extremely difficult to overcome. First is their mobility. Besides the terrific handicap migrant children undergo in transferring from school to school every few weeks, there is the improbable task of transferring their records from county to county or from state to state. Very often, migrants leave without telling school authorities where and when they are going, making record transfer impossible.

Many migrant children who have been through the turmoil of constantly changing schools, who are working after school and during holidays, who are over-fatigued and undernourished and not mentally or physically prepared each day for studying, simply give-up their schooling. Most feel they are of more use in the fields, and parents agree. Few have any ambitions for future success as, in fact, it is an improbability.

The U.S. Office of Education in 1968 served 228,000 migrant children through its Title I projects which allocated over $37 million in 44 states. In addition to these Title I programs there are Office of Education programs under Titles III and V.

The second major contribution to migrant education is the Office of Economic Opportunity, which appropriated $24 million in 1967 for day care centers, adult education classes, migrant compensatory education programs, high school equivalency programs and education consulting services.

The Department of Labor through its Manpower Administration during 1967, spent $902,000 for occupational and vocational training.

Despite the efforts of these projects, migrant education still suffers from many unmet needs. Migrant children still have fewer educational opportunities and lower educational attainment than any other group of American children.

Health

The Migrant Health Act of 1962 authorized the Public Health Service to work with interested groups in improving health services and conditions of the migrant population. Despite this act, the average per capita health expenditure in 1967 in program benefits for the migrants was only $12 as compared to $200 for the total population and $170.15 for the Indian population. Problems the Public Health Service is faced with are as follows:

Migrants' lack of knowledge on how to care for themselves.
Lack of knowledge within the communities about the migrant.
Lack of knowledge on how to effectively serve the migrant health services themselves.
Lack of money. The migrants are unable to pay for health services themselves.
Lack of health resources in rural areas.
Constant mobility.
Community rejection.

Migrants are also excluded from many state health programs because of residency requirements which are impossible for this mobile population to meet.

In 1968, $350,000 for a six-month period was used for food and medical services for migrant families. Yet, the food stamp program and the commodity distribution programs are not reaching migrants.

Another major consideration in health services to migrants is that qualification depends on income. A migrant may not qualify because determination was taken at the peak season when he had money. Yet, when his money runs out and he is unemployed for several months, he is still unable to obtain health services which were based on his ample income of 6 months ago.

Housing

In very few cases does housing for migrant meet minimum health and sanitation standards. In most cases they are old and used for up to six months per year by several different families. Many are dilapidated, cold in winter and sweating in summer, drafty or leaky with unsanitary privies and bathing devices and bad storage and refuse disposal. Many of these conditions are due to lack of enforcement of housing codes.

The Farmers Home Administration can lend money at 6% annual interest for up to 33 years to a farm owner, farmer association or non-profit organization or state division. Yet, due to red tape, strict qualifications and lack of money, smaller farmers are often unable to qualify, nor can they afford to upgrade housing they presently provide for migrants.

Inspection of housing is usually done by state of local health or housing agencies. If personnel are not available to inspect housing, farmers may inspect their own housing, subject to later state inspection. Migrant housing regulations only apply to farm labor recruited through the State Employment Security System and the regulations do not apply when the worker's travels are confined to one state. Employers who recruit through any other means or from within the state do not have to comply.

The migrants themselves, overworked and underpaid, and unable to receive needed help from public assistance programs due to residence requirements, and given sub-standard housing, sometimes take their frustrations out on the house, destroying screens and mattresses, plugging up facilities, etc., making it much harder on the next family to move in. Farmers would rather take the cheaper route of raising wages to insure migrant labor than improve housing conditions.

Migrants who arrive in an area without having made arrangements must often seek commercial housing. In many cases, they are not welcomed by the community and tolerated only because their labor is needed.

Benefits

"Migrants have been either expressly excluded or written out in actual practice, from almost all conventional citizen and worker benefits enacted by Federal and State law, including unemployment insurance, Social Security, Workmen's Compensation, wage payment and collection laws."

The migrant agricultural worker, for example, is almost completely without the protection of employment insurance. Only in Hawaii is unemployment compensation extended to agricultural workers. While the migrant worker has perhaps the greatest need for this type of insurance due to unemployment for half the year, weather, crop conditions, oversupply of labor, mechanization, etc., every major job classification in private industry is covered by unemployment insurance except farm work.

Workmen's compensation, run within the state governments also neglects the agricultural workers, mainly because of the continual mobility of the farm labor force.

Social Security covers farm employees if the worker gets at least $150 from one employer during the year, or if he works for one employer for more than 20 days during the year (computed on a time basis) for cash. The migrant usually does not meet these requirements. "In 1966, it was estimated that 225,000 migrant farm workers could have been covered by Social Security. Their lack of coverage meant the exclusion from retirement, survivors disability and medicare protection which is legally due them." Many migrants don't know what Social Security is.

Most states have residency requirements which also exlude migrants from public assistance who rarely stay in one state for the time required.

Rural Legal Aide services are offered through OEO, but migrants again because of their mobility are unable to take advantage of such a programs.

Crew Leaders

Crew leaders solicit recruit and often transport groups of migrants to agricultural areas for a fee from the employing farmer.

The Farm Labor Contractor Registration Act of 1964 requires crew leaders to apply for a certificate of registration through the Department of Labor, State Employment Service, or State Labor Commission. This Act has certain provisions which protect migrants from abuse from irresponsible crew leaders. However, there are still countless cases of abandoning workers, paying insufficient salaries, false deductions from salaries, charging outrageous prices for such luxuries as soda pop, etc., and failing to forward Social Security and tax deductions to the proper authorities.

Transportation

Trucks are the most valued possessions of the migrants. As jobs vary from one week to over a year, usually lasting from four to eight weeks, it is essential that the migrant has continual access to some means of transportation. Many times, the farmer will send a truck or bus to pick up several men to work on his farm, but if the worker has a family, or if he wants control over which crops and where he works, he must provide his own transportation. A truck also insures the migrant's ability to quit his job early if he is mistreated or underpaid, and look for better conditions (although often this is often impossible due to other conditions, such as no pay until the end of the harvest).

There are severe problems with owning a vehicle in that most of the migrants are unable to keep them up and in running condition. As most of them cannot afford to have their trucks checked or fixed, many of those which still run do not meet safe operation regulations, nor are their drivers always capable of safely operating the vehicle, according to the strict regulations of the Interstate Commerce Commission.

Agriculture was excluded from the National Labor RelationsAct in 1935. This act prohibits many unfair labor practices and would give workers the choice of joining or not joining labor unions. The nationwide boycott of California Table grapes had a costly outcome for industry. Farmers were ruined, communities were in continual conflict, and workers were determined.

The farmer's need for labor at the right time is of utmost importance to him and to the nation's economy and food supply. Yet, to often the farmer hires unnecessarily large labor forces causing unemployment problems. Farm workers unable to find other employment due to lack of education, discrimination and job scarcity, are forced into poverty through no fault of their own.

"Mexican American farm workers appear to stand out among all migrants because of their distinct cultural identity, regional concentration, notably poor living conditions and their emergence of organizing efforts."

Appendix B

Regional Overview

The first influx of foreign farm labor into the U.S. was with the Chinese who came in 1869 to work in the gold camps and railways of California. With the Chinese Exclusion Act of 1882, farmers began replacing them with Japanese immigrants. Both groups were targets of racial hostility within their communities. The next wave of farm laboreres in California was composed of Hindus, Armenians and Europeans.

Filipinos were also brought in numbers in the 1920's. After the Filipino Independence Act of 1934, however, importation of these workers came to an end, and their numbers have been dwindling ever since.

After the Mexican Revolution of 1910, the starving refugees presented the growers with a new source of cheap labor. During 1900-1940, over 1,000,000 Mexicans crossed the border, settling in California, Texas and Arizona. Most of these were admitted; many entered illegally. Border towns in both countries became vastly populated and composed the great "farm labor reservoir of the Southwest." These laborers, especially the "wetbacks" or illegal entries, would work for as little as 40 cents per hour.

With the high demand by the U.S. farmers during the shift of labor caused by World War II, the pressing need for manpower on U.S. farms was intensified. Thus, in 1942, the Bracero Program was started in order to meet this demand in an organized manner. Under this program Mexican workers were admitted into the U.S. to fill farm labor shortages. In 1944, 29,176 Braceros were admitted; in 1945, 69,111; in 1946,101,478, and by 1954, over 1,100,000. When the war ended, Congress tried to put an end to the Bracero program, but the employers pressed for its extension. In 1951, Public Law 78 provided the authority to recruit Mexican workers who had been here five years. From 1950-60, more than 3,300,000 Mexican Nationals were employed on U.S. farms.

Public Law 78 was allowed to lapse in 1964. This was the year in which a long-accumulating sense of national guilt had permitted the passage of significant poverty laws and Civil Rights legislation and it could be assumed that Public Law 78 was a casualty of the new humanism, but long concern about the outflow earned in the U.S. going back to Mexico. The death of Public Law 78 was the birth of serious hopes for a farm union, but in 1965, when the grape strike began, the growers had found another means to obtain the same cheap labor.

Under Public Law 414, large numbers of foreigners were permitted to enter the U.S. as "permanent resident aliens," on a special green visa card. Green Card Holders could become citizens after five years of residence, hold Social Security, pay taxes, and be drafted while they waited, but sice the Mexican may earn 15 times as much for a day's work in the U.S. most would decline this opportunity in favor of commuting.

Due to labor disputes, in January 1968 a consumers' boycott began against all growers of California table grapes. Today, almost 1/2 the membership of Cesar Chavez' union hold green cards.

Appendix C
Lifestyles

In the beginning was the Word. And the Word was made flesh. It was so in the beginning, and it is so today. The language, the Word, carries within it the history, the culture, the traditions, the very life of a people, the flesh. Language is people. We cannot even conceive of a people without a language, or a language without a people. The two are one and the same. To know one is to know the other.

Dr. Sabine R. Ulibarri
Department of Modern and Classical Languages, UNM, 1968.

Language is a part of culture. Culture is a way of thinking, feeling, of understanding, learning, and actual experience, basically a total way of life; the sum of information conserved by civilization. "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and other capabilities acquired by man as a member of society." (Tylor)

A culture is comprised of various subcultures, also called lifestyles. In order to better understand the migrant agricultural population, it is necessary to understand that it is composed of many different ethnic groups, who in turn possess different lifestyles.

This report is primarily concerned with the Spanish or Mexican American and Navajo Indian migrant populations. It should be noted that other ethnic migrants work within the state, but are few in number. Therefore, this section will deal with the lifestyles of these two principal ethnic groups. Its intention is to bring about a deeper understanding and knowledge of these various lifestyles to become culturally aware of the customs, beliefs, and behavior—the overall cultural and historical development of these people.

Mexican Spanish American Lifestyle

When an understanding of ways of life very different from one's own is gained, abstractions and generalizations about social structure, cultural values, subsistence techniques, the other universal categories of human social behavior become meaningful. This study is a detailed analysis on the aspects of behavior and belief that illustrates how the Mexican American way of life is distinctive; and how well-meaning people including teachers, public officials, medical personnel, and social workers frequently misunderstand the Mexican Americans and unwittingly insult him and casually violate his ethics as well as his etiquette. "A knowledge of Mexican American culture is needed to understand what these people really believe and do, in what areas they are amenable to change and where the are of greatest resistance lie." A typical middle class reaction to this statement would be: "To pay any attention to the primitive and superstitious practices of Mexican Americans would merely encourage them to continue their undesirable way of life...The best way we can help these people is to set ourselves up as Christian models for them to emulate.[30] The United States' 5 million citizens of Mexican origen do not form a homogeneous group with identical values customs and aspirations. One can divide the Mexican American community along class or economic lines from the affluent ranchers, businessman or public official to the migrant farm worker or isolated self-sufficient farmer in the mountains of New Mexico.[31]

Culture

The Mexican American thinks of himself as both a citizen of the United States and a member of "La Raza" (The Race). This term refers to all Latin Americans who are united by cultural and spiritual bonds derived from God. The spiritual aspect is perhaps more important than the cultural. The Latin recognizes regional variations in behavior and realizes that custom changes. The spirit is taken to be divine and infinite.[32]

Acceptance and appreciation of things as they are, constitute primary values of La Raza. Because God, rather than man, is viewed as controlling events, the Latin lacks the future orientation of the Anglo and his passion for planning ahead. Many Mexican Americans would consider it presumptive to try to plan for tomorrow because human beings are merely servants of God and it is He who plans the future.[33] The Latin lives for today instead of creating a blueprint for the future. He is dedicated to living the moment to its fullest in the roles assigned him by God.

Most of the Mexicans who came to the Southwest were economically motivated except for the refugees from the Mexican revolution. The majority of the immigrants were deviants in the folk cultures of Mexico where economic advancement of the individual is regarded as unworthy. A minority came from more sophisticated communities, which they abandoned in the belief that local labor conditions precluded the possibility of improving their financial position in the mother country. Mexican immigrants seeking economic gain saw the United States as the land of opportunity. [34]

To appreciate a changing culture, one must be aware of the traditional values that were once firmly accepted but which are now being foresaken for those of the host culture, in this case, the Anglo culture. [35]

Lee states that careful study of a culture is needed; this must include a consideration of motivations, values, the symbolic significance of even seemingly unimportant acts, and a consideration also of the dangers inherent in the disturbances of the delicate balance between a culture and its local environment. Such study can result in the introduction of technological improvement which neither destroys the culture it is designed to improve nor opens up a Pandora's box of dangerous secondary results. [36]

Today we find these humble Spanish people still struggling unsuccessfully to make their age-old patterns work in an unresponsive setting. Bewildered by their failure, they have developed a defeatism that contrasts with their proud past, a past in which they knew self-reliance and success under tremendously unfavorable circumstances. Unwittingly, they struggle against circumstances that are too much for their efforts...Their struggle is, in reality not one against material factors. They battle their own cultural inadequacy. They are unprepared to act in their new environment. [37]

The New Mexican often carries on inferior and obsolete practices and beliefs because he has been permitted, and forced to remain in isolation. Of necessity, he has persisted in a traditional way of life that is below current standards. His language has suffered by disuse yet he has had little chance to learn to use English effectively. His social status reflects his economic insufficiency. His lack of education handicaps him in the exercise of his political power. That same lack makes him a public charge once he has lost his land, his traditional source of livelihood. Amidst the wreckage of his land, his economy and his culture, and unprepared for the new order of things, he is pathetic in his helplessness—a stranger in his own house. [38]

Campa believes "Both the Anglos and the Mexicanos are romantic, except that American romanticism is based on the future and Spanish romanticism is nourished in the past." [39]

In the Spanish culture the future is too remote for practicability. The future to the traditional Spanish American is just an idea; an unreality. The present is the reality...If he finds himself in poverty and living in the slums, he tends to accept it as "God's Will" or he patiently hopes that God will change the situation: "A Ver que Dios nos..." [40]

The Anglo tends to give status and prestige to achievement and success. The Spanish American tends to give prestige and status on ascription; that is, not for what an individual is, especially family lineage. [41]

The Family and Society

The nucleus of the Mexican American family consists of parents and their offspring but the bond between parents and children extends over three generations. The nuclear family preserves its integrity within the extended family by the husband, wife and their children. [42]

It is interesting to note that in a study done by Horacio Ulibarri, entitled "Social and Attitudinal characteristics of Spanish speaking migrant and ex-migrant workers in the Southwest," that the family tended to emerge as one of the strongest areas of life activity in this study. The migrant nuclear family tended to be a closely knit unit, where all members seemed to enjoy great status and esteem. The indications were that the conceptof the extended family has been lost among these people. The nuclear family seemed to be rather strongly oriented to the present. [43]

Along with the special features of the male role, the major theme dominating the classic portrayal of the traditional Mexican family is the deep importance of the family to all its members. The needs of the family collectively supersede the needs of each individual member. A number of consequences detrimental to individual achievement may follow.To the extent that the family captures all of the significant social relations of the individual, he becomes less capable of absorbing new values and of maintaining relations with new kinds of people. [44]

Sickness and Health

The members of La Raza don't divide the natural and the supernatural into separate compartments as the Anglos do. An harmonious relationship between the natural and supernatural is considered essential to human health and welfare, while disharmony precipitates illness and misfortune. Many Mexican Americans are caught in the conflict between the scientific theories of modern medicine and the supernatural theories of folk medicine. In the event of illness, they consider it best to include both natural and supernatural approaches. [45]

Folk Medicine

Folk concepts of disease from Mexico are still important to Mexican Americans; many of these beliefs persist in the thinking of second- and third-generation Americans and in many ways continue to influence their health behavior The "Curandera" a specialist in the diagnosis and treatment of folk syndromes, is common among the Mexican American community. The curandera possesses supernatural powers. The concept of folk therapy consists of oral administration of various herbs and purgatives; topical application of liniments, oils and herbal mixtures, massage ("sobadas"); "cupping" (ventosas); regulation of the diet; and magical cures. Any one or a combination of these may be used for a syndrome. The theory of disease include some concepts that are clearly derived from Mexican folk beliefs and others which are scientific syndromes recognized in both Mexico and the United States. [46]

Religion

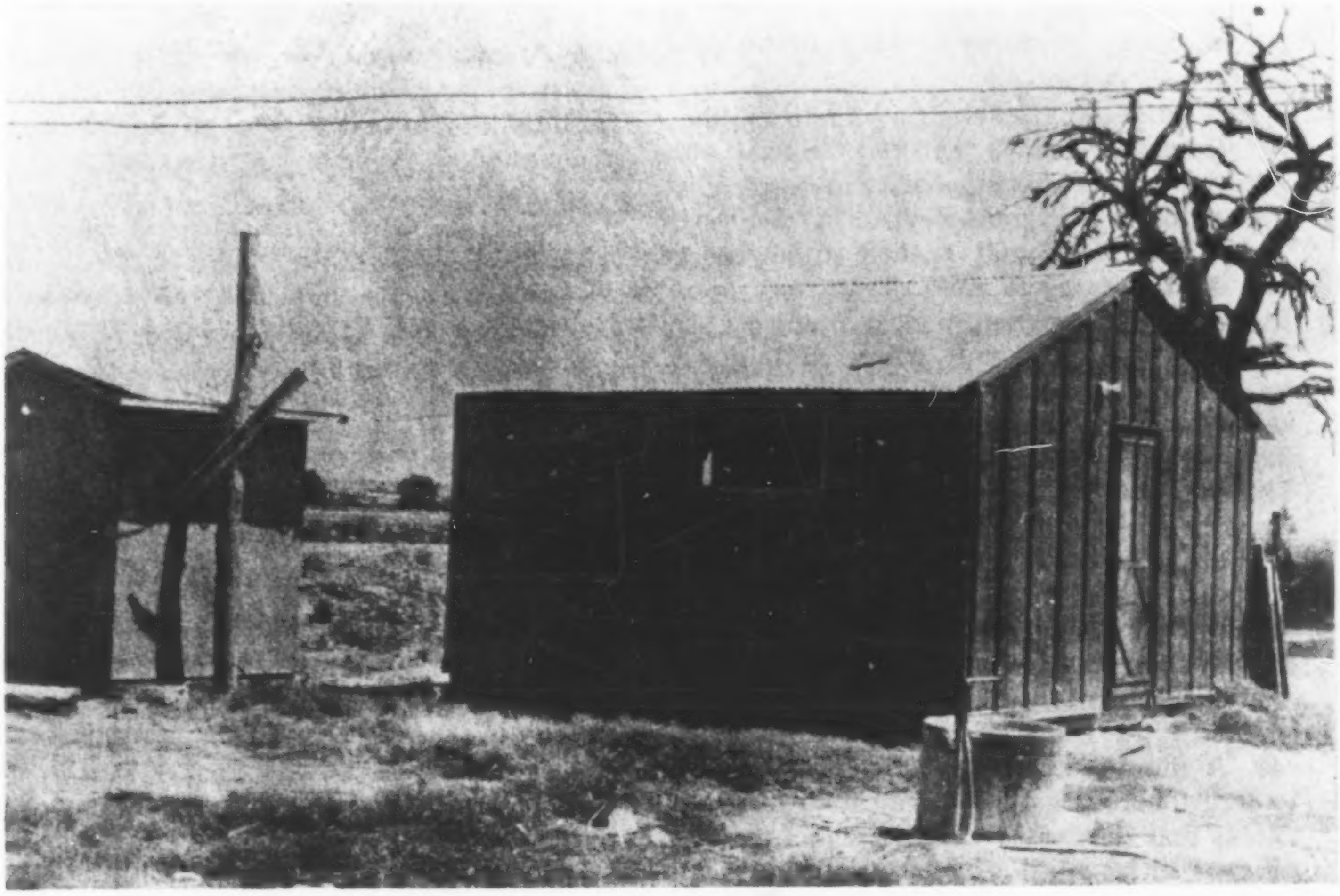
In the study conducted by Ulibarri, the area of religion did not emerge as a strong factor in the lives of these people. They did not seem to have the preoccupation with religion that was characteristic of the traditional Spanish speaking cultures. Rather a complacement contentment attitude existed toward religion, where involvement in religious affairs was minimal, seemed to prevail among the migrant and ex-migrant workers in the sample. [47]

When relating other areas of life to family living, dissatisfaction was expressed among this group as to their living conditions due to the fact that they could not provide such things as clothing for themselves and could not better their lot in life. Their anxiety was often summed up in these words: "I wish I could do more, but what can I do" The resulting attitude among adults towards education was: that they saw no reward resulting from further education and therefore did not project themselves into any possibility for improvement through education. On the other hand the adults attitude towards their childrens education was that they wanted them to go and receive an education so that they would not have to work as hard as they did. Parents in this sample participated minimally in school affairs. Health care among this group was thought that unless the case of illness was readily evident, sickness was though to be a complete matter of destiny.[48]

Most of the individuals in the sample felt that they were not earning enough money to sustain their families. They expressed a necessity to have their earnings supplemented by free commodity distribution or food stamp programs, but none expressed a desire to become public welfare clients. Most of the income, since it was low, was spent for basic necessities. There was strong evidence of much impulsive buying. Rather expensive items such as encyclopedias and television sets, were noted about the house. During the working season, the typical seasonal worker in the sample worked as much as 60 hours per week and earned up to $70.00 per week. Because of their low educational attainment level, relatively few jobs were open to the migrant or ex-migrant. The factor of not possessing saleable skills in an era of technology, coupled with the factor of discrimination, apparently reinforced their depressed state of mind. In general most of the people in the sample seemed oblivious to the types of help available from governmental agencies.[49] In general the total amount of recreational activities was either confined to the nuclear family or to the ethnic group to which they belonged.

Acculturation

Today, the Mexican Americans are undergoing acculturation in the American melting pot but many seem to be well-insulated against the melting process. They cherish much of their Mexican cultural heritage as too



precious and universally valid to be abandoned. These same Mexican beliefs and customs are regarded by other Americans as too superstitious and un-American to be tolerated. Consequently many public agencies are trying to accerate the Americanization of our Mexican American citizens.[50]

Basically there are three levels of acculturation: 1. The base line of the Americanization process is the traditional folk culture derived from Mexico but modified by its Texas or Southwest setting. Strongly influenced by United States technology and economic factors, Mexican American folk society retains the core values of Mexican folk culture. 2. Individuals caught in the value conflict between two cultures is another level. They were born into a folk society but have had enough education and experience outside of their own group to recognize the conflict between the Mexican values they learned from their parents and the values of the United States society. 3. There are those Mexican Americans who have achieved status in the English speaking world. They see science and progress as the twin keys to a brighter tomorrow,Patriotism, the third value requisite for Americanization, is equally shared by all Mexican Americans. The three levels of acculturation frequently represent a 3-generational process. In general, Mexican American folk society consists of lower-class manual laborers. Acculturation is pursued more by middle class Mexican Americans. Acculturation, nevertheless, takes place at all three levels; and the acculturation process is not irreversible. Retreat from the second level of value conflicts, back into folk society, occurs frequently.[51]

Without minimizing the importance of the problems presented by the native New Mexicans in cosmopolitan centers, rather assuming that the rural field offers a valuable approach to those problems, the rural New Mexican constitutes the major issue in this state.[52]

Regarding discrimination, the Spanish American from Northern New Mexico and the Mexican National were not conscious of being objects of discrimination. The Spanish American from Colorado, especially from the San Luis Valley, were very conscious of being discriminated against by the Anglo. Similarly the Mexican American from Texas felt intense and sometimes vicious discrimination directed against them. One form of discrimination was in the working conditions including long hours of work and low wages.[53]

Northern New Mexico

The largest concentrations of Spanish Americans in Northern New Mexico are in Rio Arriba county. McKinley county's Spanish Americans live mainly in urban dwellings. San Juan county residents live in Aztec and Farmington, New Mexico, while others farm along the Rio Grande river. The Spanish Americans of this region have a lower socioeconomic status than that of Anglos. Although their socio-political position is higher than the Indian, they are nevertheless more economically depressed than the Indian.[54]

Northern New Mexico's "Forgotten People" have long been exploited by Anglos, without protection from the government. Small landholders lost their farms and either moved in with families or migrated to urban areas such as California, Utah, Colorado, or to larger centers in New Mexico, such as Albuquerque.[55]

By 1960, the people (as indicated by Knowlton) had been "caught in a harsh cycle of cultural shock, resentment, hostility, bitterness, apathy and even self-hatred, which has paralyzed their ability to deal effectively with their own problems." Land loss to Anglos and others over centuries resulted in destruction of traditional Spanish American village life and created large distress areas. This are has been scarred by poverty, malnutrition, cultural disorganization, family breakdown, rising juvenile delinquency, and large rates of disease and infant mortality, which are among the highest in the country. They survive on high rates of unemployment and welfare payments. Typical Spanish American residents still own adobe homes with 3-12 acres of irrigated land or pasture.[56]

Under the traditional inheritance system, it allots each member their equal share of land, which left villagers with long, thin strips of fenced land and communal ditches. Consequently this prevents the use of modern farming technology. The improvement of education has increased out-migration. Few now subsist on income only from farms. Many have now been sold. Villages are still in existence; but a great percentage of towns such as Chama, Gallup, Farmington and Aztec are Anglo-dominated. However, other Spanish Americans cling to traditional Spanish dominated towns such as Tierra Amarilla.[57]

The reason Spanish Americans are poorer than the Indian is because the Indian has received more Federal Assistance. Many Spanish American lost their land holdings during the depression and moved into town, where they received welfare assistance. Anglo farm land is more fertile, more mechanized and more efficient. Spanish Americans have been unable to secure short-term loans and technical assistance from the governmental agencies. [58]

Political and social affairs in Northern New Mexico have been dominated by Anglos. Administration of integrated schools have also been of the same nature. The school boards are predominantly merchants and ranchers. [59]

In voting the traditional Spanish American would choose, in this order: a relative, a friend, a Spanish American, and last, the unknown Anglo..party affiliation has nothing to do with determing their vote. [60]

In a study conducted on rural New Mexicans in the northern counties, it was noted that lower class parents and their children place greater stress on such values as money, security, respectability, obedience and conformity to authority and tend to prefer agricultural, mechanical, domestic and clerical pursuits.

The lower occupational groups are more dissatisfied with their jobs, feel that they are less likely to succeed and have lower aspiration for their children. [61]

Children living in the center of our large cities and in many rural areas are not exposed to the dignity of labor, personal responsibility, or the satisfaction of a job well done. These children don't have chores to perform, stores to work in, grass to mow and leaves to rake. This is a concept known as cultural deprivation. Rural people from lower social classes hold different levels of aspiration than urban persons and adults as well as children from lower-class backgrounds develop a relatively impoverished self-concept. [62]

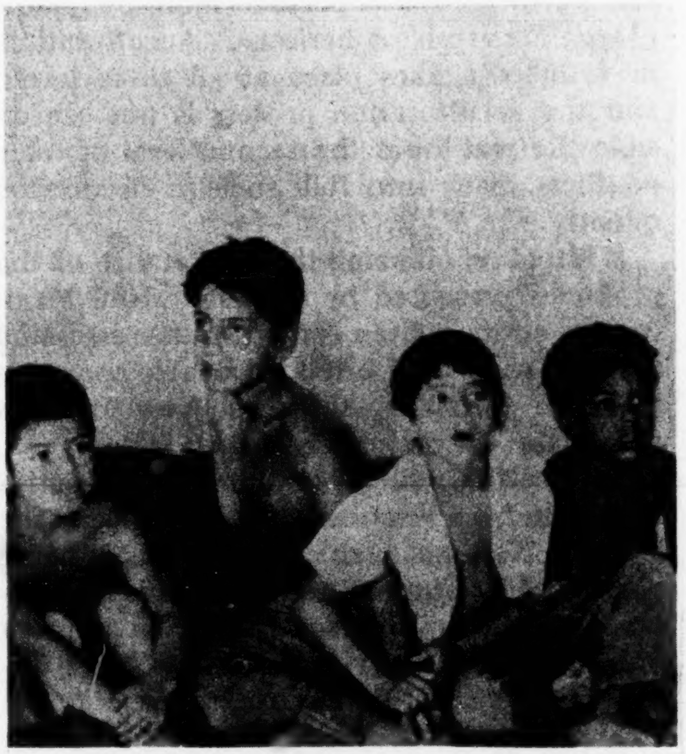
The findings indicate that adult training, education and house renovation serve as the basis for parental attitudinal change and that students living with these adults also undergo changes in attitudes, beliefs and aspirations.

A review of the literature indicates that rural people, in general, have certain beliefs and attitudes toward work, change, mobility, and the like which prevent them from making satisfactory adjustments to urban work situations.

Efforts may be made to change these beliefs in order that rural people may make a more successful adjustment to the exigencies of urban life, and efforts may be made to regenerate rural settings through new inputs.

The Alianza Movement

The Alianza (Alliance of Free city-states) has been variously described as a nativistic cult (Gonzales), a criminal conspiracy (Stang), and a movement for social and political change whose leader, Reis Lopez Tijerina, its major catalytic agent. "Whatever happens in the courts to Reies Tijerina, leader of thousands of poverty-worn Spanish Americans in northern New Mexico, he may have been the instrument of social and political change in the state and he himself may become a legendary figure."



In 1848, the Treaty of Guadalupe Hidalgo guaranteed protection of the personal, cultural, and property rights of those Mexican citizens who remained north of the newly extended U.S. Border. Lack of recognition of this treaty, resulted in the grant heirs loss of their subsistence base as well as access to such vital resources as timber for fuel and construction and the mineral wealth beneath their former "ejido" lands. These losses account partially for the fact that more than one-third of all Spanish speaking families in the Southwest:41% in New Mexico and over 50% in Texas, have incomes below $3,000 per year, a figure which falls well within the designated poverty levels, (Samora, 1966). The demand of the Alianza is for a thorough investigation of the wholesale violations of the Treaty of Guadalupe Hidalgo. These violations have denied personal and cultural rights as well as property rights. [63]

A comparison can be made between the situation in New Mexico with that of Mexico. The Latin concept of "Latifundistas" (plantation owners), resulted in reducing the small farmers to peonage. Forced by lack of training into the ranks of migrant farm, labor, many Hispanos had experienced the disruption of community and family life in the process of moving from one state to another in search of jobs. Despite their stubborn loyalty to kinland community- based values of Hispanic rural culture, the culture was in the grip of disintegrating forces. The Alianza has pressed for an investigation in the United Nations of possible violation of the Universal Declaration of Human Rights. Functioning within the existing political structure of New Mexico, however, Hispanos can only seem to perpetuate their own subordination.In the absence of any other effective Hispano organization in New Mexico devoted to social chage, the Alianza has taken on an unwieldly program that puts it in the position of having to learn many things very fast, both in the field of practical politics and in statesman-like advancement of proposals for economic betterment, education and the like. [64]

Navajo Lifestyle

The Navajo or "Dine" as they call themselves, make up the largest Indian tribe in the United States, numbering somewhere between 120,000 and 125,000. Since their arrival sometime between 1000 and 1500, they have become herders, weavers and agriculturalists; they have waged wars and raided Spanish and Mexican villages in reprisal to Spanish and Mexican dominance; they have been victims of unfulfilled promises by the American government, and have similarly raided and attacked white settlements in the southwest; they have been rounded up and "walked" by Kit Carson to Ft. Sumner— their property destroyed and their land taken from them; after four years they were returned to their homes, but had to start over again in their struggle to maintain a living; they have suffered draught and living on rations supplied by the government; they have surrendered their better land and water to the railroads, and although they have finally built their land back up to approximately 16 million acres, the struggle has been long and hard and they are still at the mercy of unsympathetic Anglo influence.

Thus, the Navajo of today is a definite contrast to that of the Navajo warrior of 1540. And yet, though he has been forced to accept many Anglo values, he has learned to "absorb that which fits into his way of life and to discard that which does not," and has been able to cling to much of that portion of his own culture which has been handed down for generations.[65] "...nowhere else in the United States is there a minority group of this size whose ways of life differ so markedly from ours [66]

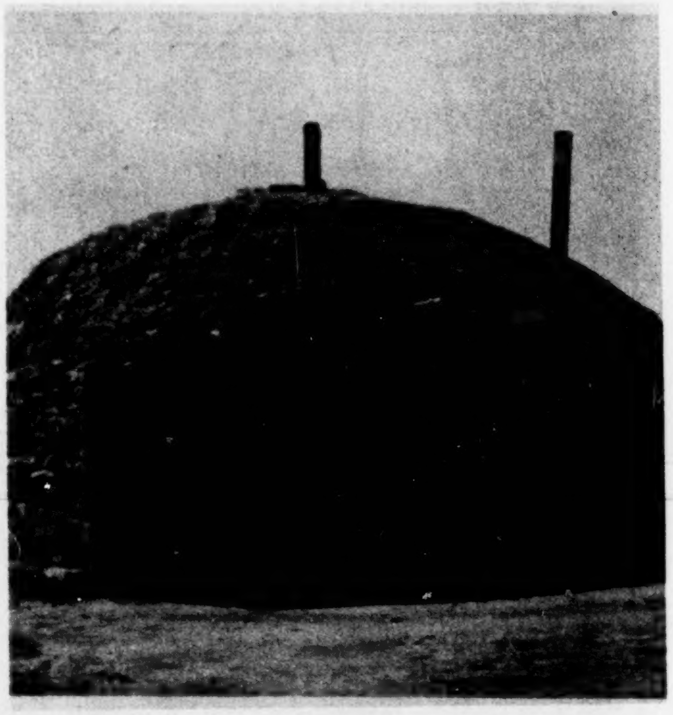
Home and Family

Most Navajos live in either hogans or in cabins made of wood or stone. Two or more related families often reside in close proximity, and there is at least one hogan or cabin for each biological family. More often that not, even an isolated family eventually builds two or more dwellings, one of which is used mainly for storage. The supplementary cabin is increasingly popular as a place where women can weave or sew when it is raining hard and whither they[67] can withdraw for tasks requiring concentration.

The nuclear family, consisting of man, wife, and children, live in separate quarters, but as part of a larger traditional grouping of the wife's relatives called the extended family. The extended family system enables its male members and their families to resettle in different areas while maintaining and protecting the larger homesite. [68]

"The traditional Navajo family accepted the father as the formal head, but the mother with her matrilineal descent, had as much or more influence in managing the family as her husband... As the livelihood of the family converts more and more to the wage economy, it is the man who does the work and earns the paycheck...As money becomes more important, and the woman has less of it, her position in the family changes." [69]

Dutton suggests that the Navajo woman today has had her family role altered in three important ways: (1) her function within the family has lost significance; (2) her security and bargaining power in family interaction has been greatly reduced. She also says that 'while the men are adopting the life and culture of the white man, the Navajo women are being left stranded on the Reservation.'



Traditionally, "Navajo descent is matrilineal, i.e., the children belong to the mother's lineage regardless of genitor. Navajo marriage gives the husband sexual rights, but not genitorial or filiation rights. Divorce has been easy and frequent among Navajos. Adoption has been foreign, but not fosterage; a child does not lose his clan affiliation under any circumstances.",[71]

"Kinship groups occupy a defined territory. This is the basis of the residence principle. Residence groups need not be kin groups though they may be. The traditional residence pattern has been matrilocal, i.e., the newly married couple reside with the wife's relatives where their family becomes one of several such units occupying adjacent "Hogans" or houses. The establishment of wage-work has precipitated a trend toward neolocal residence, i.e., the newly married couple establish separate residence and never become economically oriented to provide for married offspring. In addition to marriage, Navajo residence patterns may be affected by divorce, fosterage, death and the ecological demands of the physical environment. In pastoral areas, individuals that own large herds of livestock have needed to travel at various times and distances in search of additional water and forage.[72]

Among the social grouping based on the kinship principle are: the family, the lineage, the clan and the Tribe...The nuclear family, a husband, his wife and their unmarried children, has been typically present in Navajo society. This is the minimum subsistence unit and involves a co-residence, the sexual privileges between husband and wife, a division of labor and the socialization of the family... the extended family, at least two adult generations and their unmarried children, represent a larger social grouping. This is the maximum subsistence unit and involves cooperation and reciprocity amongmembers. This extended family, a combination of two or more nuclear families, forms a "hogan cluster" or "camp." Each nuclear family occupies a separate hogan but lives within "shouting distance" from every other hogan.[73]

One of the largest groupings based on the kinship principle is the clan. Navajos, being a matrilineal society, belong to the clan of their mother, but are also considered "born for" the clan of their father.[74]

The Tribe is the largest social unit based on Kinship. The Tribe defines the Navajo world against other worlds. Interaction within the Tribe is facilitated by clans and is shared by a common language and culture."[75]

"Education levels...are higher among younger employed than among the younger nonemployed Navajos. Yet...even the youngest, most educationally advanced Navajos lag considerably behind the U.S. median school-grade achievement level (12.3 in 1968)."[76]

Religion

"Religion enters every phase of Navajo life. It is scarcely ever out of their minds from the time they are old enough to understand anything about it."[77] The Navajo believes that he evolved from the underworlds. His "next world will be one in which he will retain his present form and go on in much the same type of life he has here with the people who have died before him.[78]" Should illness strike or the crops need rain, or some other misfortune come, the Navajo becomes fearful and anxious about his relationship with his gods. Either he is out of harmony because of his own behavior or he is being bewitched. Religious rituals can cleans him if it is the former, and can break the spell if it is the latter.[79]

"The Navajo system of imitative and sympathetic magic is aimed ritually at fulfillment of the requirements of life and living; it is not concerned with preparation for death and afterlife. The dead are feared because they may contaminate the living with their evil, but the fact of dying is not looked upon with horror. After death, man loses his identity and merely becomes one with the universe, a condition which is neither punished nor rewarded.[80]

The purpose of life is to maintain harmony among themselves and with other beings and to enjoy beauty, pleasure and excellence in the world. The philosophy is earthly and realistic. Concepts such as perfect, absolute, supreme, complete, good and evil are tradiranges from two to nine days and nights. can be both beneficial and dangerous to humans, depending on the circumstances and the way the humans behave toward them."[81]

The nearest approach to the concept of sin is 'being out of order, lacking control,' a definition that involves rationalization not salving a bad conscience; confession or error, not a feeling of guilt....In short,

the Navajo conceives of nothing as good or bad in and of itself. Correct knowledge and following the rules emanating therefrom are good because they lead to long life and happiness. Morals are relative to situation and to consequences rather than absolute. Everything is judged in terms of its consequences."

There are 35 principal Navajo ceremonials...The time required for performance ranges from two to nine days and nights. [83]

"Health to the Navajo is highly valued and is associated with all that is good and beautiful in life. Health and religion are viewed as aspects of the same entity. Most traditional religious ritual is centered around curing. [84]

Religious observations are characterized by ceremonials known as "sings," which are conducted by medicine men known as "singers." Navajo ceremonials are a meaningful part of the total life style when seen in the context of Navajo beliefs about the nature of the universe.

The universe contains two classes of personal forces: the Earth Surface People who are ordinary human beings living and dead, and the Holy People who are sacred and supernatural. The Holy People have a great power to aid or to harm the Earth Surface People. Today, in varying degrees, these Holy People remain an integral part of this orderly universe and one must do his part to maintain harmony and balance among the parts of the cosmos." [85]

Kluckholm has stated some premises of Navajo life and thought. They are: Premise (1) Life is very dangerous. Formula 1: Maintain orderliness in those sectors of life which are little subject to human control. Formula 2: Beware of nonrelatives. Formula 3: Avoid excess. Formula 4: When in a new dangerous situation, do nothing. Formula 5: Escape if all else fails. Premise (2) Nature is more powerful than man. Premise (3) The personality is a whole. Premise (4) Respect the integrity of the individual. Premise (5) Everything exists in two parts, the male and female, which belong together and complete each other. Premise (6) Human nature is neither good nor evil, both qualities are blended in each person from birth. Premise (7) Like produces like and the part stands for the whole. Premise (8) What is said is to be taken literally. Premise (9) This life is what counts.

Economics

The Navajo Tribe is the largest and fastest growing Indian tribe in the U.S. The population is youthful, with only 3.5% over the age of 65 years; while 58% is under 20 years as compared to 38.5% for the U.S. as a whole. [86] "The majority of the Navajos live on their ancestral land, however, many others find residence in the "Checkerboard" area adjacent to the Reservation and in the major relocation centers such as Denver, Cleveland, Chicago, L.A. and the San Francisco Bay area."

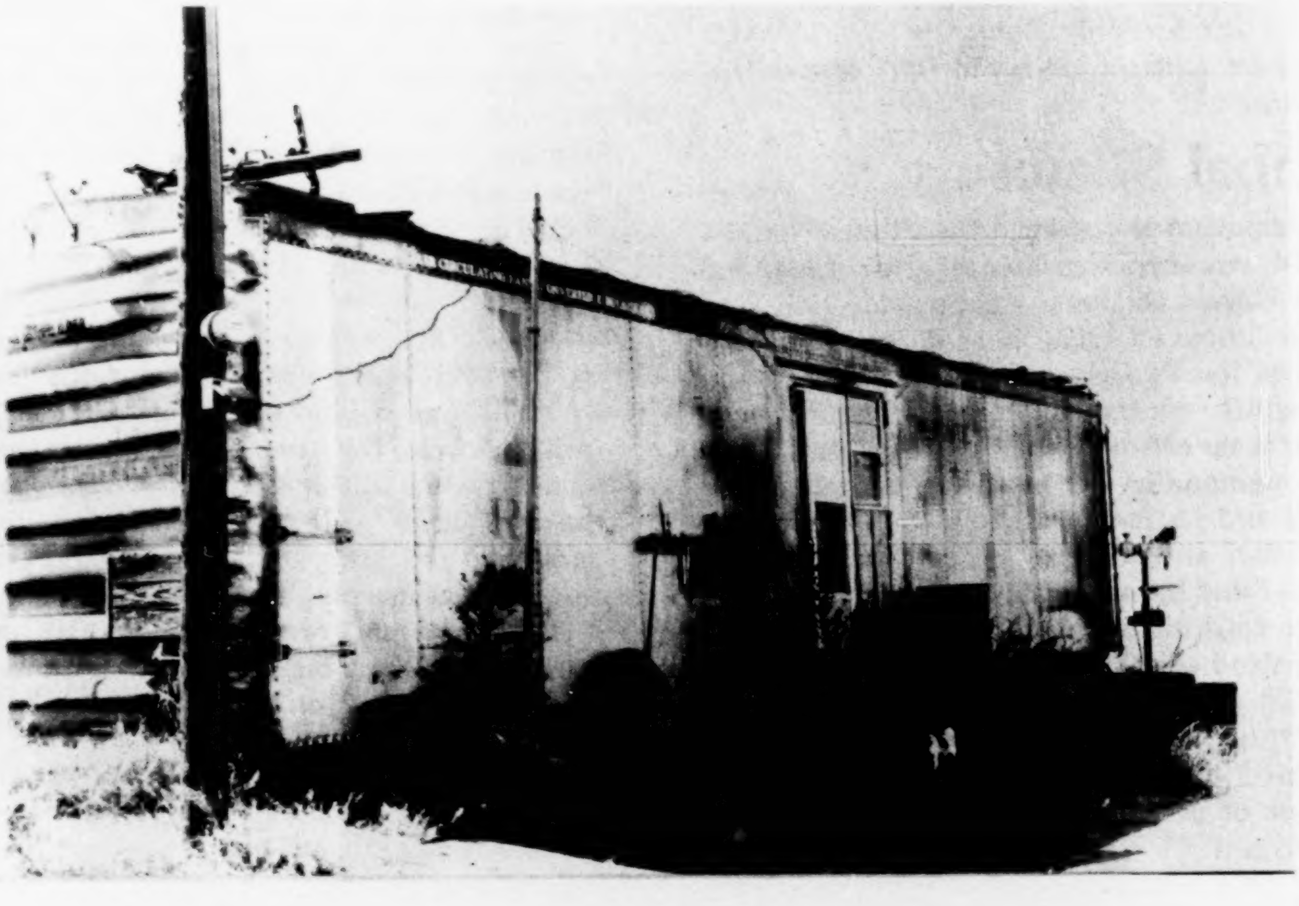
"Of the 32,000-33,000 Navajo men and women left on the reservation who need work and want work, only a few more than 13,000 are regularly employed. Two thirds of those regularly employed work for one or another of the Reservation's employers. One third are self-employed. The great majority of self-employed Navajos are engaged in stock raising, handicraft production, and other traditional pursuits; only a few are business proprietors. The other 20,000 members of the Navajo labor force are "nonemployed." Among the Navajo, only the widespread subsistence production and the Navajo ways of extended family sharing have made this rate of unemployment tolerable. The time is running out, however, when the old Navajo ways can adequately spread the burden of such unemployment. The days of subsistence production are passing still more rapidly. There are six or seven times as many Navajo people today as there were in the years when their own livestock and crops met nearly all their needs." [87]

"Government employment dominates the reservation labor market, and Tribal Government is an important component of the government sector. Three-fourths of all jobs for employers (i.e., not self- employment) is government employment; and one-half of all full-time work, including self employment, is work for government agencies. Manufacturing employment constitutes about one-half the proportion of total Navajo employment as of total U.S. employment (28%)...Self employment in traditional agriculture and handicraft production represents one-third of all full-time Navajo employment. Sheep raising and the related weaving of Navajo rugs also provide a major part of part-time employment. [88]

When compared with the educational and the skill requirements of the usual run of jobs in our economy, the outlook for the Navajo labor force is rather bleak. There are a good many younger nonemployed Navajos and some older Navajos who could achieve the required skill levels at a tolerable cost, if training programs were designed to meet their needs. This expectation would not be a reasonable however, for most of the nonemployed and particularly for Navajos past the age of 30. These Navajos have as a whole, less than a 5th grade education, little skill training or skilled work experience, a background of rural isolation, and a culture and a language different from those of the technological and job-providing world. [89]

Non-Navajos make up more than three fourths of the businessmen licenses by the Tribe to conduct Reservation business. The only general business field in which Navajos predominate is that of filling-station operator..." [90]

"Individual income falls into three categories: (1) earned income derived mainly from salaries and wages; (2) unearned cash income alloted primarily through Social Security and other types of welfare and (3) unearned noncash income provided through the value of free goods and services, e.g., school children's clothing, surplus food commodities and the services of the U.S. Public Health Service. [91]



On the basis of an average family of five members, the family income in 1961 approximated $2,600. When free goods and services were included, on an average per capita basis, the income was only 29.8 percent of the comparable amount received by other U.S. citizens." [92]

Tribal Structure

Navajoland is governed by a Tribal Council of 74 members representing 102 Chapters. "The Navajo chapters, a geographical division of the Tribal Council, 'have developed into a form of local government and have also come to signify community areas.' The Chapter today is an effective socio-political unit. As a local community its boundary is well established and its membership well defined. The allocation and the use of the Tribal Public Works Fund has made this necessary."

The four major government participants on Navajoland are: The Navajo Tribe, the ONEO, the BIA and the Public Health Service. During fiscal year 1968 these four participants programmed a total of over $96 million or 76 percent of all governmental expenditures on Navajoland. [93]

"It used to be that uneducated people could be leaders on the Tribal Council, which is the governing body of 74 people. There are still some, but more and more stress is being placed on educated tribal delegates. The uneducated often say that the world is going by too fast for them; life is changing too rapidly. For this reason, they feel that having some uneducated leaders on the council will help to slow the others down, so that they can still catch up. They say that they prefer their old ways and slower life. They would like to keep these ways, and sometimes point to the white man's ulcers as proof of the value of their way of life. But things are changing, not just here, but for people everywhere. We cannot stand still or wait. For this reason, the people need much patience, and understanding and help, to be able to maintain a life that has meaning for themselves" [94]

Governmental functions—law and order, range and forest management, etc., are in a process of transition from Federal to Tribal agencies. [95]

Appendix D
State Resources

New Mexico Department of Development
113 Washington Ave.
Santa Fe, N.M. 87501
James O. Roberson, Director
827-2032

The Department has field representatives which assist primarily industrial clients with expansion plans. A community development program is operated through the Industrial Division which aids in general developmental efforts.

State Economic Opportunity Office
State Planning Office
Executive Legislative Building
Santa Fe, N.M. 87501
827-2315

Technical assistance is provided to non-Indian community action programs throughout the State. Often this concerns assistance indirectly to small businesses.

Employment Security Commission of New Mexico
Albuquerque
Paul J. Cruz, Chairman—Executive Director
824-8711

The Commission administers the unemployment insurance payments and claims for all covered employers in the state. It also publishes state and county labor force employment and unemployment data by broad industry categories. It manages the state employment services with several regional offices located throughout the state.

The University of New Mexico
Albuquerque 87106
Ferrel Heady, President
277-0111

Basic service programs are operated through the University's Institute for Social Research and Development. These include activities of the Bureau of Business Research (BBR), Indian Community Action Program (ICAP), and the Technology Application Center (TAC). TAC administers the statewide operation of the State Technical Services Program funded partially by the U S Department of Commerce to small businessmen.

New Mexico State University
University Park
Las Cruces 88001
Roger B. Corbett, President
646-0111

Basic service programs are operated through the Engineering and Agricultural Experiment Stations, the Research Center, the Physical Science Laboratory, the Cooperative Extension Service and the New Mexico Department of Agriculture.

Northern New Mexico State School
El Rito 87530
Albert Catanach, Superintendent
581-4511

Vocational training programs at the high school level and above are of primary interest to business.

State Department of Education
Vocational Education Division
Capitol Building
Santa Fe 87501
Weldom Perrin, State Director
827-2297

This agency assists in meeting needs for vocational training within the State Educational system.

Committee for Economic Development
New Mexico Department of Development
Santa Fe, N.M. 87501
George F. Kelley, Chairman

This is a large committee of over 100 persons from all parts of the state who meet to discuss various problems and to recommend courses of action to be followed to correct those problems.

Industrial and Economic Development
Navajo Indian Tribe
Window Rock, Arizona 86515
Anthony Lincoln, Director

This organization is primarily concerned with development of economic opportunities on the Navajo Reservation.

North Central New Mexico Economic Development District
P.O. Box 4248
Santa Fe, N.M. 87501
Leo Murphy, Executive Director
827-2014

This is an Economic Development Administration economic development district organization to promote the development of several northern New Mexico counties. It assists businesses in a variety of programs.

Home Education Livelihood Program
933 San Pedro, S.E.
Albuquerque, N.M. 87108
265-7951

This organization has as its goal the development of underdeveloped regions in northern New Mexico. It works closely with problems of minority groups in the area.

Adelante Resource Conservation and Development Project
P.O. Box 788
Las Vegas 87701
Buck Brinneman, Project Coordinator
425-5613

This organization provides technical and financial assistance to business development in Mora, San Miguel and Santa Fe counties.

Northern Rio Grande Resource Conservation and Devel
P.O. Box 1636
Taos 87571
Phil Lovato, Project Coordinator
758-3770

This organization provides technical and financial assistance to business development in Taos, Rio Arriba, Los Alamos, and Santa Fe counties.

Community and Area Development Institute
The University of Albuquerque
St. Joseph Place
Albuquerque, N.M.
John W. Daly, Director
243-9461

The Institute provides technical assistance to business firms in northern New Mexico under contract with the Economic Development Administration, U.S. Department of Commerce.

Government or Privately Funded Organizations

Bureau of Indian Affairs
5301 Central Ave., N.E.
Albuquerque 87108
Edward T. Kerley
Industrial Development Specialist

Economic Development Administration
3002 New Federal Building
Santa Fe, New Mexico 87501
Harold Martinez
Field Coordinator
Farmers Home Administration
U.S. Dept. of Agriculture
517 Gold Ave., S.W.
Albuquerque, N.M. 87111
Don Purcell
Rural Dev. Specialist

Four Corners Regional Commission
Petroleum Plaza Building
3535 E. 30th St.
Farmington, N.M. 87401
Allan T. Howe
Executive Director

Home Education Livelihood Program
933 San Pedro, S.E.
Albuquerque, New Mexico 87108

North Central New Mexico Economic Development Dist
College of Santa Fe Campus
Santa Fe, New Mexico 87501
Leo Murphy, Director

Small Business Administration
U.S. Court House Building
Albuquerque, New Mexico 87103
Dick A. Valdez, Director

North Central Concentrated Employment Program
213 1/2 San Francisco
Santa Fe, New Mexico 87501
Albuquerque Community Services

Albuquerque Technical-Vocational Institute
525 Buena Vista S.E. 87106
Mr. Louis E. Saavedra,
Principal
Purpose:to provide vocational and basic adult education to residents of New Mexico.
Services: provides vocational instruction in automotive technology, drafting, data processing, welding,, accounting, business administration, bookkeeping, secretarial education, electronics, machine trades, practical nursing, and nurses aide and health occupations. Provides basic education to adults with an educational achievement of less than eighth grade in English and mathematics and instruction to other adults in technical subjects including math, physics, and technical report writing; and provides classes in English for non-English speaking persons.

Bernalillo County Extension Service
517 Gold Ave., S.W. 87103
County Extension Agent,
Mr. Edward H. Wallace
Purpose:to provide educational information in the fields of agriculture home economics, and related subjects to individuals, clubs, agencies, and organizations.
Services: consults with individuals and groups with problems related to farm, business, and economy. Adult and youth education programs in agriculture and homemaking. Information provided in homes and local communities. Organized group work projects for women, boys and girls.

Bureau of Indian Affairs,
Branch of Social Services,
United Pueblos Agency
1000 Indian School Road N.W. 87107
Mrs. Anna C. Huff, Branch Chief

Purpose: to provide service and financial assistance to Indian individuals and families living on reservations not eligible for service and assistance from State or other Federal agencies.

Services: financial assistance, casework service to families and individuals having multiple problems; child welfare services.

Bureau of Indian Affairs
Albuquerque Area Office
Branch of Social Services
P.O. Box 8327
5301 Central Ave., N.E. 87108
Miss Lois S. McVey, Area Social Worker

Purpose: to establish comprehensive social services for reservation Indians including Ramah Navajos, all Pueblos, Mescalero-Apaches, Jicarilla-Apaches in New Mexico and Southern Ute and Mountain Ute Tribes in Colorado and Utah.

Services: develops program plans and methods for implementing these plans; provides technical assistance and advice to Superintendents and Tribal councils in developing reservation social services programs; supervises program operations and activities of agencies. social workers and others charged with the responsibility of the program; consults with tribes and other branches of the Bureau of Indian Affairs to determine the social work factors of the overall program; develops and maintains cooperative relationships with other federal, state, and local agencies; and makes contacts with agencies to determine need for services and makes provisions for services as needed.

Center for Community Action Services
Institute for Social Research and Development
1812 Las Lomas, N.E. 87106
Mr. Wm. McKinstry, Director

Purpose: to improve the quality and standard of community life in New Mexico by developing greater participation in community problem-solving by residents from all segments of the community; to develop skilled personnel in community development; to develop and apply through professional assistance methodologies and techniques of community development.

Services: provides technical assistance and advice on pre-planning and planning conferences; assists in the implementation of programs; provides training in area of community organization and for non-professional community workers.

Mid-Rio Grande Comprehensive Health Planning
Room 404, Sunshine Building
Second and Central S.W. 87101
Mr. C. W. Elliott, Director

Purpose: to provide Comprehensive Health Planning for the four county area of central New Mexico.

Services: develops a planning mechanism which will insure the most satisfactory utilization of resources or provide the highest possible attainable health to the citizen of the Central New Mexico Area. This includes the three major areas of health, identified as physical, mental, and environmental. The aim of the organization is effective planning through total citizen participation.

New Mexico Department of Health and Social Services
PERA Building, Santa Fe, New Mexico 87501
Mr. John Jasper, Executive Director

Purpose: to provide financial assistance and related social services.

Services: administers a Food Stamp Program for recipients and other low income families.

New Mexico State Employment Service
505 Marquette N.W. 87101
Gene Kryloff, Manager

Purpose: to provide free public employment service to fill the employment needs of employers, labor groups, and workers in the community and to process claims for unemployment insurance.

Services: job placement, job development, selective placement, employment counseling, referral to training and other agencies, labor market information.

Farm and Labor Office
1014 Central Ave., S.W. 87101
Local Office Manager, C.W. Hasson

Purpose: to provide free public employment service, to fill the employment needs of employers, labor groups, and workers in the community.

Services: job placement for workers seeking farm and unskilled labor employment.

Social Security Administration
500 Gold Ave., S.W. 87101
Mildred B. Stuver, District Manager

Purpose: to serve all people on all matters pertaining to the Federal old-age, survivors, disability and health insurance programs—popularly known as Social Security and Medicare.

Services: The Social Security District Office is the place where a person can get a social security number, check on his earnings records, apply for cash benefits and hospital insurance protection, enroll for supplementary medical insurance, and get full information about his and his family's right to benefits and their obligations under the Social Security law. There is no charge for the services of the district office staff.

U.S. Public Health Service
Division of Indian Health
500 Gold Ave., S.W. 87101
Mrs. Vesta L. Starkey, Consultant

Purpose: to provide a comprehensive, preventive-curative medical care service and a juvenile preventive-restorative and adult emergency dental service for the Navajo, Pueblo, Mescalero-Apache, Jicarilla-Apache, Southern Ute and Mountain Ute Indian Tribes, embracing a combined estimated population of 30,000.

Services: provides medical, dental care and related services through a system of U.S. Public Health Service directly operated local facilities comprising 4 hospitals, 4 health centers, approximately 13 field health clinics, supplemented by public and private contractual hospital facilities, contractual professional medical-dental and related health services and promotion of maximum utilization of all community medical-dental and all other health resources available to the Indian, public and private.

II. Vocational Education

Grants are made to States and Territories under this program to assist them in strengthening, improving and expanding their existing programs of Vocational Education; in developing new ones; and in providing part-time employment for young persons who need to earn money to continue their vocational education on a full-time basis.

Its objective is to stimulate through Federal financial support, new ways to create a bridge between school and earning a living for young people, who are still in school, who have left *school...or who are in post-secondary programs* of vocational preparation, and to promote cooperation between public education and manpower agencies.

III. Vocational Rehabilitation Program

This program provides for vocational rehabilitation services to handicapped individuals so that they may prepare for gainful occupations commensurate with their maximum overall potential.

Department of Housing and Urban Development

Programs administered by the Department are represented on CAMPS by Federal officials at the national and regional levels, by state housing and planning officials on State CAMPS committees and, at the local level by City Demonstration Agencies, planning agencies and housing and renewal agencies.

Department of Housing and Urban Develop

I. Low Rent Public Housing Programs

The objective of this program is to assist in providing decent, safe and sanitary dwellings within the financial reach of low-income families and individuals. To create and maintain a suitable environment for public housing residents, public housing project budgets may include items such as youth employment programs and basic equipment and supplies for recreation programs.

Persons in low-income categories are the target population for this program. They may reside in urban or rural areas. A major objective is to help residents increase their earnings and become self-dependent. Therefore, emphasis is being placed on programs to increase employability and employment.

II. Relocation Assistance Program

The objective of this program is to identify social, health, employment, and economic problems that might present successful relocations and provide needed services through existing local agencies.

Department of Agriculture

I. Consumer and Marketing Service

The objectives of this program are: a. Food assistance for Children and low-income families through child nutrition, food stamp and commodity donation programs. b. Assure an adequate and nutritious diet for (1) children in school and group situations such as day-care centers and summer activities, with (2) low income families.

II. Farmers Home Administration-Rural Housing Loans

The objectives of this program are to help meet the housing needs of low-ncome rural residents who are unable to finance housing improvement for themselves or are unable to obtain reasonable credit terms elsewhere.

III. Farmers Home Administration— Operating
and Farm Ownership Loand

The objectives of this program are to help promote farm ownership among those who are interested in becoming owners and operators on not larger than family farms and assist them in making adjustments and improvements in their farm and home operations.

IV. Farmers Home Administration—Loans and
Grants for Rural Community Water
and Waste Disposal Systems

V. Cooperative Extension Service

Objectives are to help people to: raise their level of living; optimize their development as individuals and as members of family and the community; efficiently produce range, farm, and forest products; improve community organizations, services and environment; increase the effectiveness of the marketing-distribution system; develop as informed leaders for identifying and solving problems in a democratic society and efficiently use natural resources; and assist with social and economic development in other countries.

Appendix E
Listing of State Agencies

Employment Counseling Services

Kenneth Maze, Manager, Employment Security Commission, Farmington, N.M.
Donald Queen, Manager, ESC, Las Cruces, N.M.
Eddie S. Martinez, Manager, ESC, Taos, N.M.
Joel Price, Counselor, Vocational Rehabilitation, Las Cruces N.M.
H.O. Pruit, Manger, ESC, Roswell, N.M.
Severo Martinez, ESC, Santa Fe, N.M.
New Mexico State Employment Service, Grants, N.M.
Gene Kryloff, Manager, ESC, Albuquerque, N.M.
Charles B. Marks, ESC, Clovis, N.M.
Hazel Hayes, Manager Number Two, ESC, Carlsbad, N.M.
Homer Green Manager, ESC, Gallup, N.M.
Eloy'Ludi, Manager, ESC, Las Vegas, H.M.
Education
Betty Rios, ERIC, New Mexico State University
George Ortiz, Director, Title I, ESEA, St. Dept. of Educ.
Jake Martinez, Migrant Education, Cuba, N.M.
Jack Hearn, Migrant Education, Clovis, N.M.
Jack Carrasco, Migrant Education, Dexter, N.M.
Alma Barbra, Migrant Education, Las Cruces, N.M.
Inez Stephens, Migrant Education, Nurse, Hobbs, N.M.
Joe Gulledge, Migrant Education, Lovington, N.M.
Don Lacey, Director, Migrant Education, Portales, N.M.
Bill Caperton, Director of Federal Programs, St. Dept. of Educ.
Health
Hap Mayberry, Migrant Health Project, District 10, Clovis, N.M.
Barbara Atwood, Public Health Nurse, Reserve, N.M.
Annabelle Mantz, Health Dept., DeBaca County, Ft. Sumner, N.M.
Rufus Lee, Los Alamos, N.M., Public Health Dept.
Mercedes Delgado, R.N., Migrant Health Ministry, Las Cruces, N.M.
Pauletee Duran, Migrant Health Project, District I, Espanola, N.M.
Tom Harnish, Director, Presbyterian Medical Services—San Luis Valley, Colo. Office, Santa Fe, N.M.
Sangre de Cristo Health Center, San Luis, Colorado
Margarita Trujillo, Public Health Office, Parkview, N.M.
Dr. Vom Lehn, Migrant Health Project Coordinator, District I, Taos—Rio Arriba counties, Office: Santa Fe
Helen O'Brien, 3-County supervisor, Nurse, Las Vegas, N.M.
Marcella Dineen, Public Health Nurse, Mora, N.M.
Health and Social Services
Edna Mae Defoor, County Director, HSSD, De Baca County, Ft. Sumner, N.M.
Tom Burt, R.S., Sanitarian, HSSD, Eddy County, Carlsbad, N.M.

Emilia Baca, HSSD, Las Cruces, N.M.
Nel Roberts, County Welfare Director, Las Cruces, N.M.
Community Action Program: OEO
Martha Olivas, CAP, Las Cruces, N.M.
Ed Navrot, OEO State Director, State Planning Office, Community Resource Development—Urban Rural Planning, Santa Fe, N.M.
Home Education Livelihood Program: HELP
Ray Lopez, Educational Director
Ernest Sanchez, Economic Development
George Lovato, Business Enterprises
Jerry Kenna, Administration
Carlos Atencio, Living Lab
Adrian Bustamante, Education
C. Barela, Education
Amos Atencio, Las Vegas, N.M.
Bureau of Indian Affairs
Bill Howard, BIA, Social Services, Shiprock, N.M.
BIA Employment Office, Shiprock, N.M.
Joe Baker, BIA Employment Assistance Officer, Shiprock, N.M.
Mark LeFollet, BIA Employment Office, Window Rock, Arizona
BIA Public Health Office, Shiprock, N.M.
Bert Levain, BIA Navajo Irrigation Project, Farmington, N.M.
State Planning Office: Santa Fe, N.M.
Gene Lyon, Chief Planner,
Steve Flance

David King, Agricultural Economics
Chuck Becker, Field Staff
County Extension Offices
Ed Hitson, County Extension Agent, Hidalgo County, Lordsburg, N.M.
Paul Trujillo, Agent, Espanola, N.M., Rio Arriba County
W. D. Welch, Agent, Harding County, Mosquero, N.M.

Richard Marek, Agent, Carlsbad, N.M.
Ted E. Peabody, Agent, Ft. Sumner, N.M.

Others

Sam Roybal, Coordinated Area Manpower Program (CAMP) New Mexico Secretariat, Albuq., N.M.

Jay Castillo, CAMP, Albuquerque, N.M.

Dave Baca, Equal Employment Opportunity Commission, Albuquerque, N.M.

Theodore M. Schuster, Director, Employment Service Division, ESC, Albuquerque, New Mexico

Robert C. Ohman, Albuquerque Area Manpower Economist Intern

Ray Armenda, Director, Service Employment Redevelopment (SER) Albuquerque

Orlando Sedilla, Model Cities Director, Albuquerque

C.W. Elliot, Director, Nutritional Planning Project, University of New Mexico, School of Medicine

Carol Rose, Associate Health Planner, Nutritional Planning Project, UNM School of Medicine

Abelardo Delgado, Director, Colorado Migrant Council, Denver, Colorado

Lee Zink, Institute for Social Research and Development, University of New Mexico

Mr. Perrin, Assistant Director for the Bureau of Business Research, ISRAD, UNM

Gerald J. Boyle, Professor of Economics Director of Public Finance Research Program, UNM

James R. Nunns, Associate Economist, Economics Dept., UNM

Hiram Miller, Dona Ana County Health Department, Las Cruces, N.M.

J. Paul Taylor, Director of Program Development, Las Cruces

Appendix F
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